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# The UNITARIAN

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Eliot Rev T L Jan 97*

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# The UNITARIAN

Volume XI. FEBRUARY, 1896 Number 2

## CHRISTIAN OBEDIENCE.

A SERMON BY REV. JOEL H. METCALF OF BURLINGTON, VT.

"I call you no more servants, but friends; for the servant knoweth not what his master doeth."—JOHN XV. 15.

On the 22d of June, 1893, the Mediterranean squadron of English war-ships was practising fleet evolutions off the Syrian coast, in the Tripoli roadstead. The fleet consisted of thirteen war-ships, under the command of Admiral Tryon; and, after the program of the day had been completed, the order was given to return to anchorage in a double column, the paired ships to be six cable lengths apart just before reaching anchorage.

The flag-ship "Victoria" signalled the fleet to turn inward, so that each pair of ships should turn around in a circle. When Rear Admiral Markham saw the signal from the "Camperdown," the companion ship to the "Victoria," he directed the flag lieutenant to keep the signal at dip, as an indication that the signal from the "Victoria" was not understood; and immediately came the reply, "What are you waiting for?" And so the commander obeyed orders, and turned the prow of his ship inward, to the certain destruction of one or both of the vessels.

When the admiral saw that a collision was inevitable, he reversed his engines, but in vain. The "Camperdown" struck the "Victoria" just in front of the turrets, and crushed into the ship nearly to the centre. For a short time the ships were interlocked; and then, as the "Victoria" headed for the shore, she slowly sank, until with a plunge she turned completely over, and disappeared from sight forever, with four hundred and fifty officers and men on board. Thus were lost many precious lives and a vessel which cost three or four million dollars, all through the insane obstinacy of one man and the blind obedience of another, who felt sure that to obey meant collision and shipwreck.

Now, the question I wish to propose to you, as an introduction to our discussion of the law of Christian obedience, is this: Did Admiral Markham do right in following that fatal order?

Probably most soldiers and sailors, upon whom strict and unquestioning obedience has been impressed as the first requisite of their profession, would say, Yes. He had no alternative but to obey. And yet the court-martial which considered this terrible accident decided otherwise. While it placed the whole responsibility upon Admiral Tryon, who sank bravely with his ship, and thus partially atoned for his mistake, which seems to have been due to obstinacy as much as anything, still the court declared in the first place that Admiral Markham did wrong in interpreting the signal, "What are you waiting for?" as a fresh order to perform the fatal evolution; and, second, that, knowing, as he did, that there was not room enough between the ships to allow them to circle around without a collision, he would have been justified in refusing to obey it. Yet they did not censure him, for the good of the service would not allow a man to be reprimanded for obeying orders.

This incident is interesting as showing that the time has come in the navy when there is a feeling that blind obedience is not the highest, and that there are occasions when reason is better than submission to authority. It is, therefore, the expression of a new principle which is coming to be felt in the place of all others where obedience is most imperative.

If you look back in history, you will find the consensus of opinion is that it is better to be defeated while obeying orders than to be victorious by disobeying them. The soldier in the sentry-box at Pompeii, who guarded the city even after the fire from heaven overwhelmed it, is the type of faithfulness. The Six Hundred who rode into the jaws of death and the mouth of hell, without even a forlorn hope,—for they knew some one had blundered,—were looked upon as the model soldiers; and their praises are sung in song and poetry.

Yet, though these are sublime, as showing the height of self-forgetfulness to which courage and duty will lift people, as soon as you begin to consider the following of the letter of orders rather than their spirit, it can soon lead to absurdity.

I have heard the story of a new recruit, who, when told to stand guard at a certain place, would not change a step, though he had to walk in the water up to his waist, from a flood that came upon him; and, when the officer of the guard came to release him, he would not receive the password except in a whisper, and so made his superior, who had put him on guard, wade out in the water, and give it to him. Now, this man, like the guard who would not let Napoleon by him because he did not have the password, may have been a good soldier; but he comes pretty close to showing that idiocy is the first criterion of the good soldier, and what the army wants is machinery, not men.

The battle of Missionary Ridge, it is said, was commanded by the privates. Some not over-bright general had stationed them at the foot of the hill, where the enemy could pour a withering fire upon them; and the soldiers, led by the gallant Sheridan, rushed up the hill, and put the enemy to flight, without any orders.

There are many other instances which go to show that rational obedience which conceives the object to be attained is coming to be even in war more important than blind submission. But I hasten on to the obedience of general life, where I am on firmer ground; for I recognize that obedience is the primary requisite to the soldier, as Kipling conceives it to be of the Jungle.

"Now these are the laws of the Jungle,
And many and mighty are they;
But the head and the hoof of the Law,
And the haunch and the hump, is — Obey."

The story is told of General Havelock that one evening his wife asked him where their son Henry was. He started to his feet, saying: "The poor fellow! he must be standing on London Bridge. I made an appointment to meet him there at noon to-day, and in the press of business I forgot to keep the appointment." The general rushed out and got a cab, and, hurrying to the bridge, found Henry standing on the bridge at ten o'clock at night, in the cold and rain, waiting for his father, who was to have come ten hours before.

Now, this may be quoted as a great instance of filial obedience; but it seems to me an instance of supreme foolishness. How long would faithful Henry have waited? Till the crack of doom. Is there not a point here where blind obedience ceases to be a virtue?

Take another instance. Tiberius had a servant who had such implicit faith in his master that he declared he would carry out any order he might give him. Whereupon he was asked, "Would you burn the capital if Cæsar so ordered?" And he answered, "Yes." Was this a virtue or a vice? A vice, say I. The true servant, the true subject, out of the allegiance of his heart, must render a reasonable service; and, if the command is wrong or absurd or impossible, he should do as others have done,— appeal from Cæsar out of his mind to Cæsar sane, from Cæsar drunk to Cæsar sober.

"The cry of patriotism
Is not my country, right or wrong,—
My country for the right."

It is this sort of blind submission that gave point and pith to Shelley's apostrophe where he declares,—

"Obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and of the human frame
A mechanized automaton."

Obedience I like to hear used only in the good sense of the free, joyous acceptance of a rule of duty among minds.

Fear and blind authority, utility, interest, may produce *submission*. An arbitrary, overruling fate we may *acquiesce* in. But when we have the heart and mind, as well as the hand, is the only time we truly *obey*. The demands of the outward authority must be of a more moral mind to a less, of a higher reason to a lower, else it is not a true Christian obedience.

Even with our children, when we see the self-assertion of life begins as a blind resistance to its environment, we find that verbal authority soon fails. To say to them, Do this because *I tell you*, or Desist from that because *I will* it, is followed by a Why, mamma? or Why, papa? that is not satisfied until a reason beyond whim or caprice is given for the command that must be obeyed.

The child that obeys just because the parent says so does not grow in grace and knowledge, in favor with God and man. Blind, unquestioning obedience we expect of a horse. Man is capable of better things. And so it is with children of a larger growth. Forced obedience, like hot-house fruits, is lacking in flavor and life. It is not a natural product, and so is not of the highest value.

Even the moral law, which used to be looked upon as an inflexible, unreasoning commander, a categorical imperative which simply said *must, must, must*, is losing that aspect of far-away and sovereign authority, and we are beginning to see that conscience is the free insight of a spirit into realms of truth and love, where we are not called servants, but friends.

What I mean is well illustrated by some religions of the world. The follower of Mohammed looks upon Allah as a supreme will, who sits in majesty above the world, and commands men as his servants to submit to his august authority, as an eastern potentate rules his subjects. Here the king can do no wrong; and his word and whim is law, not to be gainsaid, but obeyed. Islam means literally submission, or humbling one's self to the rule of Allah,—not his wisdom or his love, but his will.

In Christianity also Calvinism finds its end in the will of God, not his reason or his love. God made infinite decrees, some of them of fearful human moment, for no reason except that that was his will.

In the Catholic Church the great word it calls the Alpha and Omega of a faithful son of the Church is obedience, which is unquestioning and all-absorbing. Its constant command and exhortation is, Do as the Church says, and we will see to your spiritual welfare both in this world and the next.

Now, what I have been trying to say is that this is not the highest form of obedience, and is a doubtful virtue. The flower of obedience is intelligent understanding. when things are done because they are beautiful and right and true, and not simply because they are commanded by some external power.

At least, this is what Jesus demands of his followers. In the passage from which our text is taken he tries to lift his disciples up to a level with himself. They had followed and obeyed him before as children, —blindly, as moths the light: now he would have them work as friends, not as servants. All his plans and aims they know; and he desires that they do God's work for the same reason he was doing it, and not because he commands it of them.

He himself was helping the Father do his work. As he says, "I do only what I see the Father doing." The allegiance was not blind and unreasoning. There was no chasm between the authority and the subject. He was not the servant, but the friend. No, the Son of God, who sits in all the family councils and enters into the divine reasons. The great word is Together.

And so I conceive that our attitude toward God's will and his authority should be the same. In the spiritual ideals he has placed within our hearts he has said: Follow them. They alone are worthy. Come, let us reason together. I point out to you a more excellent way. And so the deep within our souls answers to the deep without; and the command becomes a persuasion, the order a privilege.

Among minds, the human and divine, there is no absolute kingship except that of truth, goodness, and beauty; and what God wills he wills because it is good, and because it is true, and because it is beautiful.

It is no act of an oppressor, no foreign law impressed upon our souls. It is the call

of the God above us to the God within our hearts, and the answer of the child, "Here I am, my Father," to the divine calling, "Where art thou, my son?"

You remember the old legend of Abraham being called upon to offer in sacrifice his son Isaac. It is an interesting story of obedience as it is; but how much greater it would be if, when the dream or vision came, telling him to offer his son, he had said: Avaunt my sight! The Lord of heaven and earth, whom I worship, who has led me out of the Chaldees, delights not in burnt-offering and sacrifice; and, if I have sinned, shall I offer the fruit of my body for the sin of my soul?

But now, I fear, some of you have misunderstood me, and are thinking, I do not believe obedience is the highest virtue in life, and the great word of religion; but I do. All I am contending for is this: that true obedience is of the head and heart and hand combined. I have not told you only to obey yourself, your own opinions and your own motives,—far from it. But I have tried to say that you must to your own self be true before you can be true to man and God. Christian obedience is not that of the soldier to his general, the servant to his master, but of friend to friend, son to a father.

The best illustration of Christian obedience that I know is found in the life of William Penn, and yet in an external way it looks like a life of rebellion and conflict. When at school at Oxford, he was converted to the doctrine of the Friends,—of the Inner Light. So the formalism of the Established Church aroused his indignation; and because he refused to wear the college gown and attend chapel where they read "book prayers" he was expelled. Then his father, the stern but loving warrior, called the Quaker son home for advice and counsel. The father was willing to forgive him if he would give up the ideas of the Quakers, at least so far as to take off his hat in the presence of the king, the Duke of York, and his father; but Quaker William replied that he could uncover to none but Almighty God. Many times he went to prison for his persistency in preaching and refusing to take off his hat in court. And yet, in spite of his infringement of the authority of school and parent and king, he was always obedient to the Inner Light. He did not oppose college authority from hatred, but because he was persuaded that formal prayers and surplices were but mock religion. He regretted that consistency would not allow him to take off his hat in the presence of his father. He loved him dearly, but he felt that respect and love did not require from any one the servile submission of the bared head; for God only should be worshipped, and this to him was akin to worship. In all his conflict with legal authority it was the arbitrariness of courts he combated. He believed it the birthright of every free Englishman to worship God according to the dictates of conscience. Thus we find nowhere a spirit of rebellion for its own sake, but the truest obedience to the highest light God had given him. He could not be disobedient to the heavenly vision in his soul.

God grant that we all may be as faithful and obedient. For remember our privilege, remember our high calling.

Not *servants*, but friends,—friends of God and joint heirs with Christ, fellow-citizens with the saints and of the household of God.

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## THE GRANDER REVELATION.

BY MINOT J. SAVAGE.

Notes from an address before the Unitarian Club of Boston, Jan. 8, 1896.

### The Nature of Religion.

* * * If you go down to the religion of the fetich-worshipper,—the lowest type of religion you can find in the world,—you find a man who has come to the belief that, in connection with a curiously formed stick or a stone or a serpent, is an invisible, incomprehensible Power,—a Power that he thinks of, perhaps, as somewhat like himself, at least a power that is able to help him or to hurt him. He worships that Power, he attempts to buy off its anger. He brings his thank-offerings, if he has received what he regards as a favor from this source. What is he trying to do? He is trying to get into favorable relations with this invisible Power that he thinks of as controlling in some way his destiny.

Now, if we come up along the lines of religious development, let us take an enormous leap, and come to the time of the

Temple of Solomon at Jerusalem, in the days of the Jews' greatest grandeur. The people have come up from different parts of the country to worship on the occasion of one of the great festivals. Here is the great choir of singers: the sacrifices are offered. The High Priest goes into the holy of holies: he comes out, and blesses the people. What are these Jews trying to do? They have a theory of their own moral and spiritual natures, and of their great Jehovah, the God who holds their destiny in his hands; and they are trying to do exactly what the fetich-worshipper was trying to do,—to get, according to the best light they have, into favorable relations to their God, to ward off his anger, to purchase his favor, to bring thanks for his blessings.

### Christianity's Effort.

If you come up to the time of Jesus and his disciples, what were they trying to do? With their changed and grander conception of God, they were trying to get into right relations with Him. If you come up to the time of the Reformation, what were Luther and Calvin after? They believed that they had new light on these great problems. They had a higher conception of man and his nature, a clearer conception of God; but all their religion was an attempt to get into right relations with their God. What was Channing trying to do, and Parker? They believed they held a truer conception of man and a truer thought about God; but they were trying to do just what Jesus and his disciples, just what the Jews in the time of the temple, just what the fetich-worshipper, were trying to do,—to get into right relations with their God. What are we, in our modern Unitarianism, trying to do? We are trying to solve the same problem,—to get into right relations with God.

### Agnostic Position.

What is the agnostic trying to do? for I wish to show that this relation existing between us and the infinite, unseen Power outside of us is a relation that we cannot escape, no matter what our theory of the universe or of man. The agnostic says, "I do not know anything about this Power": only he does know that there is a Power outside himself,—a Power that was here before he was, and will be here after he has passed away. He knows perfectly well that life, our mental sanity, our happiness, our prosperity in every direction, depend upon so much knowledge as we have of this Infinite Power, and the amount of obedience we are able to render to its laws. Suppose a man is an atheist: it does not make any difference, so far as this eternal relation, which is the essence of religion, is concerned. If a man believes that, outside the conscious life with which he is acquainted, there is nothing but dirt,—nothing but a purely material universe,—it does not make any difference. This universe is still his father. It has produced him, it was here before him, it will be here after him; and, meantime, life, prosperity, happiness, all that men desire, depend upon some knowledge of this Power, and upon the amount of his obedience to its laws.

### Real Religion.

Religion, then, the essence of it, is man's thought concerning the relation that exists between him and this Infinite Power that is not himself. And the emotional side of his religion is only the feeling that naturally follows and accompanies the thought,—high and grand, if his thought is high and grand, poor and mean, if his thought is poor and mean. And the institutional side of religion—altars, sacrifices, priesthoods, rituals, Bibles, prayers, hymns, all that makes up the external side of religion—is nothing but the incarnation, so to speak, of man's thought-feeling concerning the relation in which he stands to this Infinite Power.

### Permanence of Religion.

Do you not see, then, that there is no possibility of religion's dying out? So long as the universe stands, and so long as there is a man in it capable of thinking and feeling concerning the relation in which he stands to this Power, so long religion must endure. As well might a ship-captain think he could outsail the horizon, as well might a bird think he could outfly the atmosphere, as for a man to think he could escape this eternal relation which is the essential thing in all the religions of the world.

Man, then, is a religious being. Religion has been in the past the mightiest power that has swayed the destiny of the world. Religion is to-day the mightiest power, religion is to be in the future the mightiest power. There is no possibility of escaping it or outgrowing it. * * *

When you are down at the fetich-worshipper's level, at the barbaric period in the history of the world, of course you have barbaric conceptions of God and man. And, if the world grows, it must outgrow those conceptions, and rise up to the higher and finer thought of God. But the first time any man begins to think along these lines he is regarded by those who have not thought as atheistic, as destructive, and tending to overturn and destroy the ideas which have been received from the fathers, and which they have come to identify with religion itself. So all the way up the pathway of human progress, from the beginning, we have had to go through this over and over and over. Some man has thought a finer thought about God and about man, and has been persecuted and cast out for it; and then the world has risen to the higher conception, worshipped him, built the tombs of the prophets, and then used his name as the means of persecuting the next man who had a higher and finer thought still. That is the way the world has gone on from the first: it is the way it must go on until the world outgrows its childhood, and recognizes in religion, as it has come to recognize everywhere else, the natural law of growth, which means the natural law of outgrowth of the things that are no longer large enough to meet the conditions of the world.

### New Conceptions.

We are passing, friends, through the most remarkable transition period that the world has ever seen, and for the simple reason that God has vouchsafed to this generation, in the last fifty years of the world's history, a more magnificent revelation of his truth than any other period in the history of man has ever seen. We have got a new universe. We have a new and grander conception of God. We have a new and grander and more hopeful conception of the origin and nature of man. We have a new conception of the origin and growth of all religions. We have a new theory concerning the origin and growth of Bibles. We have a new theory of human destiny and of human salvation. There is not a single one of these great problems that is not being wrought out anew in the light of this grander revelation which has been vouchsafed to the modern world. And people are wandering, not in darkness, but dazed and bewildered by the flood of light.

### Personality of God.

For example, I was talking with a noble man, a bank officer, last night; and he said: "I have lost God. I cannot find any place for belief in God, any conception of God such as makes it reasonable for me to think of any personal relations with him. I cannot think of a personal God any longer." Of course you cannot, if you limit your idea of personality to the ordinary use of that word. God is not a person, as John or James or Thomas are persons; that is, he is not a person located somewhere, or outlined, or that we can find by travelling through space. You have to give up that conception of a personal God. Lalande, the French astronomer, said that he had swept the heavens with his telescope, and found no trace of God. I suppose he regarded that as a profound saying: I regard it as very shallow, indeed. Suppose I should parallel it by saying, "I have examined a man with a microscope, and I have not anywhere come on a single trace of a thought." You would not regard that as a very profound saying. You know the thought is there.

There is no more mystery, friends, about the personality of God than there is about your personality. Personality resides essentially in consciousness, not in outline or locality. You can see God just as well as you can see your nearest friend. You never saw the nearest friend you have on earth, and you never will see him with your eyes. What do I see of you gentlemen here before me to-night? I see faces, I see clothes, I see outlines: I do not see *you*. You are invisible; and, so far as your bodies are concerned, you are omnipresent in those bodies just as much as God is omnipresent in the universe.

When we have been able to think this problem through, then, and clear ourselves from the bewilderment that has come from the immensity of our thought about the universe, then God, I believe, is going to be thought of by us in future as nearer to us than we ever dreamed in all the past. Remember those significant and beautiful words of Tennyson:—

"Speak to Him, thou, for He hears; and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

Where is God? He is in my pulse-beat; he is in the brain-throb that enables me to

think,—Thought of my thought, Life of my life, Love of my love, Hope of my hope, Infinite Father of my finite spirit, holding me close in his arms, lost merely because he is so great that I cannot comprehend him.

This is a hint merely of what I believe is to be by and by the outcome of these problems which are so bewildering us to-day. When we have thought ourselves through, when we have been able to readjust ourselves to this larger, more magnificent universe that God has revealed to us, we are going to have the greatest religion that the world has ever seen, we are going to have a more magnificent Church than the past has ever known.

### What the Ideal Church stands for.

I must hasten to my conclusion, and only give you some suggestions as to what I believe the Church is to stand for in the coming time. The ideal Church, of course, I shall have in mind now,—that Church which deals with the realities, which is not afraid to face the truth. And, remember, friends, that this Church of ours,—let us take this glory, for it belongs to us,—this Church of ours, and this only within the recent years, is the only organized Christian Church on earth that dares to stand simply for God's truth, and leaves all men free, utterly free, to seek and find that truth as they would any other truth in any other department of human thought or of human life.

#### 1. Truth.

The ideal Church, then, stands for the truth, and for trusting men to care for and find the truth, believing that the only unity of our organization must reside in this natural love of man for the truth that leads him to gravitate toward it wherever found. The ideal Church stands for the truth; and, remember, friends, when we are charged with having a freedom that the other churches do not permit, and which is asserted to be dangerous even for us to hold and defend,—remember that in this freedom, and here alone, is faith. It is infidelity for a man to question the right of any other man to seek for truth with utter freedom. The men who do not dare to trust the truth are the doubters. The men who claim that they have an infallible revelation, and yet do not dare submit it to investigation, thereby show that they are not quite sure of their claim. They are the infidels, the doubters: they do not possess the supreme faith of those who can trust God and trust man and trust the universe and trust the truth, believing with their whole souls that no damage can come to the truth if it be left free for the investigation and the loving search of man. The ideal Church, then,—with the ideal minister, if you can find him,—is in the future to be the one institution on earth that devotes itself to seeking for the highest aspects of those truths which connect us with the Infinite Thought and Life.

#### 2. Manhood.

Another thing the Church stands for. There are people who question whether it is quite manly to be known to be religious. I have known men who half apologized for it, if they were known to be religious. Let me say, then, that this Church which deals with God and the higher aspects of human life stands, as nothing else in the world does, for that which is essentially manly or womanly in us, for the highest type of manhood. We share with the lowest form of life on earth our bodies, our minds; for they think, they are intellectual. We are somewhat superior to most of the animals in morals, though not always: we share, at least, the rudiments of a moral nature with the animal world. If we wish to distinguish ourselves from the animal world, how shall we do it? We must climb up beyond our social lives, beyond our money-making, beyond our intellectual lives pure and simple. We must come up into the higher ranges of the ideal. Man is the only being who has the upward and the forward look. Animals and birds will make better homes, better nests, if you give them better positions or materials to work with. But no dog was ever found devising a method of making a better kennel, no bird ever dreamed out a higher type of architecture for its nest. It is man alone who is haunted by an ideal, who is forever dreaming of something finer than he ever created, ever reaching forward in the attempt to embody this dream in the real conditions of his life. And it is in this realm of life that the Church finds its impregnable stronghold. The Church is forever facing the future, not content with the past, reaching forth to that which is before. The Church is perpetually stimulating us to

dream of nothing less than the perfection of our Father in heaven, and hearing the word of Jesus ringing in our ears,—"Be ye therefore perfect, even as our Father in heaven is perfect."

### 3. Worship.

The Church stands for worship. If you can find a race of beings that does not worship, you will find a race that is incapable of growth. For worship, when you analyze it, is simply admiration,—admiration for something higher, something finer, something better. A great many people associate with the word "worship" the old idea of grovelling in the dust, getting down on your knees, and telling God what a wonderful being he is. I do not believe God cares for that kind of worship. I should have no respect for a man who was willing to set himself up on some high seat, and take pleasure in having people come and sing hymns to him, or engage in long expressions of their feeling as to what a wonderful sort of man he was. Can you have any more respect for a God like that? But the admiration in us for higher and finer things than we have ever attained, the admiration that a painter may have for the work of the old masters, the admiration of a learner for some masterpiece of sculpture, the admiration that thrills in the presence of some noble deed, some heroic act of self-sacrifice,—these are the things which are at the root of worship. And it is to this kind of worship that an ideal Church calls all men, asking them to stoop in humility, with that stoop which, Browning tells us, upraises us in the act of stooping. This is the only kind of worship it demands at our hands.

### 4. Democracy.

The Church, if it be an ideal Church,—and I am afraid there are but few of them,—stands for democracy, stands for man as man. If there is anything that is rung out through all the pages of the New Testament in regard to the composition of the early Church, it is this idea that in Christ Jesus, in this new religious movement of the world, there are neither bond nor free, no Greek, no barbarian, no Jew, but only men and women. The Church is the only institution on the face of the earth which, if true to its mission, treats all men and all women simply as sons and daughters of God, recognizing the grand equality which we talk about, but so rarely recognize,—the equality based upon the fact that we are the sons and are the daughters of God, and that all distinctions are fictitious and unreal, and will not belong to that higher state to which we aspire and toward which we labor.

### 5. Faith in Immortality.

And, then, the Church stands for one thing more: it stands for the belief that, when one after another of our friends passes out of sight, he does not pass out of being, but only goes on into a life more real, higher, grander than this. If the hopes of the Church are real, then we are at school here in this world: we are engaged in that "culture of a soul" which Browning says is the greatest thing that can interest men and women. If we can only succeed in developing that soul, it does not make much difference whether our textbooks are bound in leather or in satin, or whether they are bound at all. It does not make much difference whether we live on a broad avenue or a back street. It does not make much difference whether we have fine clothes or poor, or whether we are rich or whether we are not. The one thing, the Church tells us, which is important, is not what we have, not so much what we do, but what we become, and that, when we have fitted ourselves to graduate, we may go out and become citizens of the universe, entering into the larger and finer and higher life.

Religion to pass away? No, friends. The Church to pass away? No, friends. When we are through with our present bewilderment, when we have solved a little more clearly some of our problems, we shall find new motives and new and grander reasons than we have ever dreamed of for allegiance to the Church. And we shall understand that it is simply the voluntary association of men and women for the purpose of cultivating in themselves the highest and noblest life conceivable, and helping to spread throughout the community the contagion of that life. And, if we are only able to organize the true, the ideal Church among men, we have succeeded in solving all the problems of the world, social, industrial, political. We have outgrown disease, we have outgrown vice, we have outgrown crime. We have brought to pass here on earth the perfect kingdom of our God.

## THE RETURN.

Nay, but I will arise and go
Unto my Father, and will say,
O Father, in the endless realm
Of Books, behold, I went astray.
My days in reading riotous
I passed, and fain had filled my head
With the last word of science, Lord,
No matter wheresoe'er it led.
To quench my still increasing thirst,
To ever-widening streams I went.
Tracing their source, I lost my way.
Night came apace, my faith was spent;
And it was my inheritance.
In breast milk it was yielded me.
For it this blood now in my veins
Leaped to be spilled in ecstasy.
I am not worthy of a place,
Father, in thy house. Now I know
Obedience to be its base
And pinnacle; and, though I go
From earth to sky, from seed to star,
From drop of dew to central sun,
There art thou, in this primal law,—
God is where'er his will is done.
Hence, O my Father, unto me,
A famished prodigal, assign
Even an hireling's place until
Thy will is mine, and I am thine.
At home in thy wide universe,
My fire by night, my cloud by day,
This fiat,—in obedience
Find thou the truth, the life, the way.

C. LEECH.

Brooklyn, N.Y.

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## UNITARIANISM AS A PHILOSOPHY AND AS A MODE OF THE SPIRITUAL LIFE.*

BY REV. E. E. NEWBERT.

Religion has feared reason. It has feared science. It has feared a fact. Religion has condemned reason. It has assailed science. It has scorned a fact. Tradition has had many disciples. Dogma has ruled the world. Reason has lighted the way of the few. Where one man has died for truth, ten thousand have demanded his death. But the clamor of the multitude has never been the voice of God. The many have been wrong. The few have been right. Man has stoned his prophets; but others have followed where these have blazed the way, to build temples above their ashes. The truth-bearer has first been killed, then immortalized. Intellectual progress is slow. Its story is linked with tragedy. But the ascending tide of thought never turns back. The long era of religious tradition is passing. Reason is winning its way.

Unitarianism finds its deepest meaning in the intellectual growth of the world. It began as a thought movement. Cool thinkers led the van. The new faith took the form of thought, expressed itself in literature, and had its seat where education and the larger learning were enthroned. It has rightly taken rank as a philosophy of religion. Its prophets have been widely read. Literature has drunk at its springs. Philanthropy has gone to it for alms. Good government has received its inspiration. But the early leaders were men of the free lance. They were not sectarian. They did not build churches. They chose to continue a force assisting the religious world to its intellectual birth.

Observing this spirit, contemporary thought saw only the negative attitude of the new movement. The assumption has gone abroad that Unitarianism is only a protest, a criticism, a denial; that it destroys, but does not create; that it denies, but affirms nothing. Much of this is true: much is false. We make no denial of the historic Unitarian protest. We rehearse it with pride. It had its source in the best New England culture. Heart and mind arose in rebellion. The human spirit started for something new and better. Every vitally transforming world-movement has been a protest. Jesus made the great denial of history. He was crucified as a blasphemer because he believed in God.

As a denial of error and as a protest against the mockery of form and the quackery of belief, Unitarianism has made a great defence. Its imperative negations have cleared a way in this world of the Father for the journey of man, that he be not afraid neither by night nor by day.

It is not all, however, when we have said that the Unitarian movement has been a protest. For done up in its great negations there have always been equally large affirmations. Every historic denial that we have made has contained the promise of that larger vision, the faith that is to be.

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*Extracts from an essay read before the Maine Conference of Unitarian Churches at Houlton, June 27, 1895.

To take new ground in religion has ever been perilous. The ploughing makes more show than the new variety of flower reared by slow culture. The Unitarian force is still young, measured by historic religious movements. Hardly have we had time to remove the scaffolding from the temple of the new faith. You have seen a great building in the process of construction. You have passed it by, seeing but the unfinished externals. Blocks of stone, brick, and mortar prove not the design of the builders. Many have criticised Unitarianism, having no appreciation of the splendid design. The rough materials of the new faith have been most in evidence. But within the scaffolding of angry controversy, fundamental work, the adoption of science, exhaustive criticism, and the creation of phraseology for the expression of great ideas, the temple magnificent has been growing; the slow building of a fairer faith, great enough for modern thought; a reverence deep enough for the new beauty of prayer; the temple of character, of truth, of justice, of moral honesty and intellectual integrity; the temple of thought, in which poetry and philosophy are wedded; Spencer made known to Vergil; religion united to science; Jesus conversing with Darwin, one halo for both. Channing worked on the foundation; Emerson reared the slenderest spires of thought; Parker touched its dizziest heights with the gold of eloquent freedom; many have here wrought for God and man. And

> "Still the temple stands;
> And daily at the shrine
> Of the house not made with human hands
> Is heard the song divine.
> Traditions fall, creeds, symbols, all;
> Yet lives the great design."

Such an illustration, however, is faulty, in that it assumes a definite beginning for the liberal faith. We make use of names and dates, it is true; but both are misleading. The Unitarian movement was not born when one man stood up and thundered an eloquent "no" to error that had become a lie. For, in its larger aspects, it is the latest step in the slow progress of religious thought. It is the sign and the symbol of the most recent stage in the growth of Soul. It is not the creation of this century; neither is it something new, unrelated to the past: it is a chapter, rather, in the higher and the finer evolution of the race. There are side issues in religious thought: these are temporary. But a thought-movement that is grafted on to the eternal lines of growth, or, better, is the outcome of an age-long process, is as lasting as the human mind itself. The Unitarian name may not continue; as a sect, the movement may decline; disciples may fall away; our churches may close; we may train no more men for this ministry; a rational faith may be too ideal or abstract to appeal to the masses,—all this may be true; but the idea, the truth for which this name has ever stood, is a part of the imperishable product of mind and heart, a chapter of religious democracy, the last romantic word in the story of man.

This century already stands without precedent as an epoch in the religious thought of the world. The past one hundred years have added more to the sum of human knowledge than all the centuries of the Christian era preceding. Perhaps it is not the happiest phrasing to say that the old religious belief was untrue; for it was once true in the sense that no man knew a larger truth. The time was when the old theology expressed man's highest thought. It contained his science, his logic, his poetry. It was the form of faith best fitted to his ideas of life and nature as a whole. But it became too small for expanding life, or, better, life and thought became too large for it. The old theology became untrue when it outlived its age.

To-day we are facing the most radical revolution in religious history. We are in the very midst of the final passage of thought from supernaturalism to a simple naturalism. Evolution is the magic word of the century. It has made this the wonder-age in the annals of progress. Christian mythology has met its death: evolution begins a new era by giving a new theory of the world, the materials of a grander faith. The liberal position finds in evolution its confirmation.

At the beginning of the Christian era, outside of India and Greece, there was no serious attempt at philosophy. Science was two thousand years away. The fundamental Christian thinking, from Jesus and the apostles down through the Middle Age, was done under the spell of a crude super-

naturalism,—companion idea of the dualism of the long ago. Traditional theory is wrong because it is based in a theory of the world now proven untrue. Had historic Christianity come after Copernicus, after Newton and Darwin, it never would have taken its traditional form. The Trinity and the Atonement have their place in Christian mythology and pagan legend. We know more than any and every man of the remote past, because we are born into this world of ascending forces, and growing ideas, a good many centuries later. We are in a higher grade of school. We learn from larger text-books. We have a truer vision. Go back to the fourth century for our creed? To an earlier century for our revelation? Accept the word of a lesser age? Turn back for truth? Do we hunt the flowers of the field at midnight or at noonday?

The dawn has come. The long night of dualism is going out. The highest form of thought is monistic, the recognition of unity,—a single law, a single substance, a single life. Call it Law; call it Energy; call it God. Words are meaningless now that we face the Infinite. Sufficient that we have found it. But we have reached a dizzy height from whose loftiest peaks many, perchance, are afraid to look down. To some this march of mind is toward chaos, the loss of God and the denial of immortality. I do not see all its bearings. I only know that truth cannot lead to what is bad. Error, backed by all the sentiment of the world, cannot bear a soul to God. But the time has not come to write this latest romance of science and religions. We are too near the conflict, too close to the great transition, too busy adjusting our thought to the new conditions, to properly estimate the final situation. Yet I have the greatest confidence that the full recognition of the unity of Nature is the way to the most daring faith. Mind fears duality: the sense of the Infinite gives assurance. John Fiske, in writing of evolution, says: "Darwinism . . . has placed humanity upon a higher pinnacle than ever. The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophets, the inspiration of the great musician, is confirmed in the light of modern knowledge."

Unitarianism is a daring optimism. Its philosophy is an open philosophy. Its mind is a growing mind. Its thought gathers force from every new day. Its truth shall be larger to-morrow. Channing's camp-fires are far behind us. We swear by no prophet. We acknowledge no intellectual master. We believe that the latter day of the earth shall be vaster than its day of beginning; that to-morrow shall be the accumulation of all past days, with a new day added. We affirm that the records of revelation are not closed. We accept the world's sacred books for all they are worth, no more. We know that the Bible is hardly more than a religious primer, an early text-book in the earnest study of God; not what God has said to man, but a record, imperfect and partial, of what man has thought about God. For the fresher records of revelation we are driven to our growing knowledge of nature and the unfolding mind of man. Man is not ready to write a book that shall be to all men and for all time the source of authority. He has hardly begun to classify and label his facts. Not to-day nor to-morrow, but one million years hence, he may have something to record on imperishable leaves. The golden age is not behind, but before. The splendid contributions of modern learning make us sure that we face the morning of the greatest day. The sunset of a lesser day is at our back: our uplifted eyes fall on the purpling hills of the dawn, the morning sky is aglow with the signs of promise. Whoever of the human host turns back afraid is not worthy to see the day. God comes in the dawn. Yesterday has no God. All there is of to-day is God. To-morrow is building the framework for his larger image.

Shall this body of thought, so open, so reverent, so free, fail as a mode of the spiritual life? Need naturalism be dry and hard? Has it no bread of life, no springs of water, no summits of inspiration? Is there no moral imperative in rationalism? Does it not force us to say "yes" to the truth and "no" to a lie? Outgrowing from it shall there not be a "love to God and a love to man"? The awakening of man to the divinity of himself? In a recent book a well-known thinker and educator says, in

substance, that the attempt to approach God apart from Christ is not only an impoverishment in the conception of God, but that it is spiritually fatal. The world has been told this so long that perforce it must believe it. One avenue open to God! No other way in all the universe beside! Is man so poor? Is nature so barren? And is all the conquest of mind vanity? It is a beggarly conception! I dare and will put myself in evidence against the accusation. Once I thought that I believed in God. But I have never believed in God until now,—now when I see him not, when I know him not; now when I cannot find him, neither lose him nor name him; now in my mystic assurance, apart from any word that was ever spoken, that I am in the midst of God. I thought, too, that I believed in Jesus. I was sent to Christ for a selfish salvation. But I did not sit before the man to learn of him. Never until now did I bring my life under the shadow of his greatness. I believed in heaven, and I believed in hell. The future life was certain. I had never a doubt of it. Yet I did not believe in immortality. My faith was not grounded in thought. The least storm would have swept me from my feet. I had not found the Everlasting Arms. I can tell no more! But this I know, that vaster far to-day my mystic thought of life! No death in this wonderland of a world! Mind too great for ruin! I know nothing of immortality, yet I know it all. I shall die, but life shall live forever. How shall it be, and when? The "shall be" is mine. The "how" and the "when" interest me not. Outgrowing from all this, I confessed a spiritual life; but I see now how poor it was when set over against all that I am forced to be to-day under the influence of my new faith, wordless, indefinable.

"To crawl is not to worship.
He who shaped us last of living forms
Has long enough been served by creeping things,
And men who learn their rituals."

"Blind and insensible," says Ernst Haeckel, "have the great majority of mankind hitherto wandered through this wonderland of a world. . . . But now at last it is given to the mightily advancing human mind to have its eyes opened. It is given to it to show that a true knowledge of nature affords full satisfaction and inexhaustible nourishment, not only for its searching understanding, but also for its yearning spirit.

It was an Indian sage who came to the temple of his deity. "Who stands without?" said the voice within. "It is I," replied the sage. "Retrace thy steps, there is no room within for thee and me." The sage obeyed, but returned, born to the thought of the unity of the soul. Again the voice said, "Who stands without?" And the sage made answer, "It is thou."

Religious man is but writing the preface to the history of his thought. What shall be the chapters? What the grand divisions? Are we in the line of march, in the way of religious ascent? Shall we help this man to write a sentence? Will there be a page to echo our thought? The Unitarian movement is passing out of its initial stage. Perhaps it has had too much abstract thought for a religious movement. Intellect divorced from poetry is not inspiring. To-day we are transmuting some of our light into heat. We would attend the marriage of science and religion. We would wed the cold fact to the glowing imagination. We would create a unity for logic and feeling. We would make philosophy poetical and poetry philosophic. But in this new emphasis on feeling let us not sacrifice intellect. A religious emotion won at the expense of thought costs too much. I plead for more heat, a larger enthusiasm, more emphasis on the spiritual efficiency of our thought; but I oppose any diminution of light. Reason in religion is as rare to-day as the rose in the desert. A rational faith has been gained by struggle. Organized Unitarianism is the most signal triumph in religious history. Let us not desert the heights we have won: let us plant them rather with the flowering vines of music and poetry.

Our pulpits have many pressing problems. We must touch many practical questions. But we shall lose if, in complete attention to these, we lower the standards of high thinking and intellectual leadership. Daring truth-seeking and the boldness of utterance shall ever be our largest mission. It is indeed a service to tell men to be good, to plead for righteousness. All this is a growing part of the liberal faith. But I believe that the largest duty of our ministry is to put a great, living thought into the

mind of the world that shall stir it to a higher birth. There are still great words to be spoken. We have no time to juggle with moral platitudes. A woman once said to a minister, "You make me think so fast that my feet are cold." No happier response can come to the preacher. Religious man has had too much blood in the feet, too little in the head. I say, let our pulpits lead boldly, daringly, having the gift of prophecy, in this day's earnest quest for truth. Let our platforms be rededicated to the free mind, to intellectual integrity, to frankness of utterance, to the reverence of whispered prayer.

Were I to make a creed which should inspire and feed my own restless spirit, and by whose terms I could stand to-morrow, I should not gather my material from the dry bones of tradition. The word "belief" should have no place. Nature and the free mind should be my model and inspiration. I should gather a spring violet, a summer rose, an autumn leaf; I should take captive a swallow's flight, the glory of the dawn, the morning song of a bird; I should wait before a great painting, sit at the fountain of poetry, catch a fact from science, logic from philosophy; I should absorb the pathos of a song, the music of an organ; I should steal the immortal from the sunset, the murmur from the brook, the whispered mystery of the sea, the light of a star; I should gather widely from the world of fact and fancy, thought and feeling; and I should tie all this material together with a beam of sunshine falling from the heavens or caught from some human smile.

Is there nothing in all this natural world of God? Nothing in natural religion to inspire and feed the human spirit? Or must we say, "Lord, Lord"?

With the falling of the old idols, we turn to the new and larger sanctities. Before the divine order of the natural world, and in the presence of aspiring mind, we bow the knee. Leaving small things and beggarly words, we would erect our altars to the day and its life. And around them, conscious of the Infinite Presence, we would gather to say the eloquent prayer of an honest thought and a consecrated life, until "the immortal light, all young and joyous, million-orbed, million-colored, shall beam over the universe as on the first morning."

## THE PRINCIPLES OF BRAHMOISM.*

BY PANDIT SIVANATH SASTRI, M.A.

1. There is only one God, who is the Creator, Preserver, and Saviour of this world. He is spirit, infinite in power, wisdom, love, justice, and holiness, omnipresent, eternal, and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. Man's happiness in this and the next world consists in worshipping God in spirit and truth.
4. Loving God, holding communion with him, and carrying out his will in all the concerns of life constitutes true worship.
5. No created object is to be worshipped as God; and nothing but God is to be considered as infallible and the sole means of salvation.

### Exposition.

1. We believe that this universe has sprung from, and is sustained and governed by, the will of a supreme and self-existent Being, infinite in power, wisdom, love, justice, and holiness. His Providence is ever active, special as well as universal. By reason of his infinitude and uniqueness, he is beyond our conception, but certainly not beyond our *knowledge* and *faith*. We cannot conceive or comprehend him except but partially through his manifestations in nature and in man; but by means of our reason and instinct, faith and intuition, we can sufficiently *know him* to *believe in him* and to worship him, in faith and spirit.

2. We believe that man, by virtue of his peculiar moral and spiritual constitution, and of the peculiar privileges consequent upon that constitution, and also by reason of his conscious relationship with that divine love and justice, is the son of God, and as such is fit to know him and love him, which is man's highest destiny, and to serve him, which is his highest privilege.

3. We believe that worship or conscious moral and spiritual intercourse with this Father, consisting of an attitude of love, gratitude, trust, and reverence, is a most sacred and solemn duty on man's part, and the way to his salvation.

4. By salvation we mean that state of per-

*These principles are published as an appendix to a pamphlet by C. G. Naidu, entitled a "Short History of the Brahmo Samaj."

fect union of the son with the Father, where there is no extinction or annihilation of his separate entity as a *child*, nor absorption into the Supreme Being, but perfect harmony between his *will* and the will of the Father through *love* and *self-surrender*. It is both *negative* and *positive*. Negatively, it means *liberation* from sin and misery, and, positively, a state of felicity consequent upon a conscious life in God.

5. We believe that the way to this salvation is not through *pantheism*, which regards sin and misery as delusions, nor through *asceticism*, which aspires to uproot the *desires* and subjugate the body, but through *love*, which teaches the soul to seek the will of the Father as the highest good. It does not snatch the soul away from temptations, nor violently uproot the desires, but places it above them and beyond them by making them matters of indifference to its purpose or aim.

6. We believe that man is destined for eternal existence, of which his life on earth is but the first and the preparatory stage; that he is morally accountable for his conduct; and that there is no escape in the future from the consequences of his acts in the present. The punishment of sin is sure and inevitable, and forgiveness with God means the permission of spiritual restoration.

7. But we do not imagine any material heaven or hell. There may be worlds and spheres where human souls find themselves placed during the several stages of their progress and development after death; but heaven and hell with us are not *places*, but *states*. By *heaven* we mean the *joy* consequent upon knowing and loving the Father, and upon being allowed to hold unclouded intercourse with him, this being the highest reward of virtue; and by *hell* we mean that miserable state where the soul is made unworthy of intercourse with God, and finds delight in unrighteousness, which also is the worst punishment of sin.

8. We do believe that not only outward morality as recognized by society, but also the purity of the inward nature, producing singleness of mind and holiness of intention, is one of the first conditions of proper spiritual intercourse with God, and that the attainment of this holiness should be a matter for earnest prayer.

9. By *sin* we understand the *conscious* and *wilful commission* or indulgence of a deed, thought, or desire, which leads the soul away from the divine *will*, and also the conscious and wilful *omission* of any deed, thought, or desire which leads us toward the divine will.

10. By divine will we understand that universal, eternal, and constant action of the divine Spirit which under given conditions is manifested in different shapes and proportions, through our reason, conscience, affections, and will. When it breathes through the *reason*, it is *wisdom*, enabling us to perceive the *true;* when flowing through the conscience, it is *virtue*, giving us a sense and knowledge of *the right;* when operating through the *affections*, it is *love*, leading us to seek the *good* of *others;* and, when influencing the will, it is *courage*, giving us firmness to stand upon duty. The condition of the action of this divine will are *love* and *self-surrender*. Man's highest excellence can only be attained through submission to this ever-active law of righteousness, and departure from it is his degradation and misery.

11. We do not believe that man is a sinner by birth, but becomes so by his conscious and wilful commissions and omissions, as described above.

12. We believe that sincere repentance and earnest prayer are the means of his reconciliation with the Father. Repentance is the awakening of *love*, *faith* is the maturity thereof, and *regeneration* is the result.

13. By regeneration we mean the ultimate establishment of harmony of man's will with the law of righteousness in his nature and the suppression of his sinful will.

14. By prayer we understand that loving, trustful, and expectant attitude which the soul naturally assumes toward God, when it feels itself weak and fainting in its struggles after spiritual progress.

15. We believe that the prayer or *aspiration* of man, by a universal spiritual law, is met by the *inspiration* of God, or infusion of divine energy into his soul, giving him strength, purity, and peace, which help him toward his spiritual progress, and that the action of this divine grace is proportionate to the *intensity of the prayer* and *thoroughness of the submission* of the soul. This divine inspiration, according to peculiarly intense

longings and aspirations, at times assumes the shape of special manifestations, in the case of individuals and nations, as illustrated in the lives of great men and great races.

16. We do not look upon the world as a delusion, like the pantheist, nor as a place of bondage, like the believer in transmigration, nor as the heritage of fallen humanity and consequently an abode of sin and suffering, like the orthodox Christian; but we believe that the world is a nursery for the soul, beautifully adapted for its growth and development, and for the exercise and culture of its moral and spiritual powers during the first stage of its existence, and that all the spiritual and moral ties that bind man to his family and to his kind are sacred and divinely ordained.

17. In accordance with our views of God, man, and the world, we believe that true piety does not consist in quietism and mysticism, nor in outward ceremonies and asceticism, but in the strict purity of inward and outward conduct, in the sanctification of the relations of life, in the combination and harmony of faith and work, of communion and prayer, and of love and philanthropy.

18. We believe in public worship: first, as a necessity for our individual spiritual progress; second, as a duty for the spiritual realization of the brotherhood of man.

19. We look upon caste and every other form of denial of social or individual rights, by individuals or classes, as impious and reprehensible, and, as such, a proper field of unceasing moral warfare for all true lovers of God.

20. In accordance with the above spirit, we look upon the church as essentially a family of brothers and sisters, and, as such, a commonwealth in the strictest sense of the term, where the abuse or misappropriation of power by one or a few is unfair, ungodly, and condemnable.

21. We do not believe in any divinely revealed book nor in any infallible guide or pope; but we regard all perceptions of the really true, good, and holy, in any book or man, as revelations of God, and reverentially bow before them.

22. We believe that religion is progressive; that all the religions of the world represent more or less rude and imperfect attempts to spell out the common religious instincts and spiritual inspirations of mankind; that they have not been *made*, but have *grown*, out of the spiritual life of man, assuming different forms, owing to difference of intellectual, moral, social, and political conditions. So there are truths in all, and we cheerfully accept them.

23. In accordance with these views, we regard the whole human race as a family, of which God is the Father, the world the abode, the great men the elder brethren, scriptures of all nations the depositories of spiritual treasure, and the triumph of truth, love, and justice the ultimate goal.

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## CHRISTIAN UNITY.

The subject of Christian unity, of the union of all Christian denominations on some common basis, is now being agitated as never before, especially in this country. Certainly, he is very little a Christian who does not yearn for fellowship of spirit and fellowship of action among all people who are trying to be religious. A person who goes off into a corner, with few or many, setting up an exclusive style of worship or creed of dogmas calculated to ward off and brand as heretics all who cannot speak that shibboleth or perform that ritual is, in the religious world, what the member of an Indian tribe in America, or one of an established *caste* in Asia, is to the civilization of the nineteenth century.

It is no trifling thing in these days, when railroads and steamships and telegraphs and treaties of peace and world's congresses are, under God, working to break down walls of separation between human brother and human brother the world over, for a company of people, using, or rather abusing, the name of Jesus, the great unifier, to exclude anybody on this God's earth who is trying to be religious from their equal and honorable religious fellowship. The name man is greater than that of any nation or church under the sun. The faith and love of Jesus are greater than all particular churches, and would survive in the true soul, though these were piled mountain high and burned in one great bonfire.

I. The first overture for union comes from that large sect of Christendom known as the Roman Catholics. You know the mani-

festo lately issued by Pope Leo XIII. It was in general terms; and then the Protestant world listened breathlessly to hear what particular concessions the Romish Church would make, what lowering of its high sectarian and ecclesiastical fence. The reply soon came frankly back. The first and fundamental condition is the acknowledgment of the supremacy and absolute infallibility in religious matters of the pope. In other words, Protestants must acknowledge and declare that a certain man now called Leo XIII. cannot err in matters moral and spiritual, that for him to make a mistake would be impossible.

And this "inerrancy" of the man in St. Peter's chair, so called, depends upon and is assured by an unbroken line of apostolic succession from Peter himself. It means that everything hitherto done or said by any pope in matters spiritual is right and true. It means, among other things, that, when Pope Stephen VI. in a fit of anger mutilated the corpse of his predecessor Formosus, he did entirely right; and, on the other hand when Pope Formosus did the things which angered Pope Stephen, he also did entirely right. It means that, when Pope Sergius III. left the rule of the church in the hands of two profligate women, he acted with unerring wisdom and rectitude. It means that the massacre of St. Bartholomew's eve was spotlessly pure, gentle, and amiable. Be sure, that, with the regard I bear our Roman Catholic brethren, I should recall these terrible sins and mistakes—no greater, perhaps, than Protestants have been guilty of —only to meet the startling claim of papal infallibility.

By such acknowledgments as I have named, and others which these involve, we can one and all be received back to the mother church. I need not remind you, with sincere gratitude for the kindly invitation, that on these terms the way back to Rome is not densely crowded.

II. The next offer comes from the English, or Episcopal, Church, on the basis of the so-called "Lambeth," or "Chicago Lambeth," Articles. The proposition is, in substance, that Christian union be effected by agreeing to these four things: the Apostles' Creed, the Nicene Creed, the two sacraments of Baptism and Lord's Supper, and the Historic Episcopate, besides, of course, the Scriptures. I will speak of but one of these conditions, the indorsement of the Historic Episcopate. This means that there has been a regular and unbroken succession of bishops and ordinations of bishops, by bishops, from the twelve apostles themselves, as some say, or, as others assert, from the early Fathers of the Church, or, as the more liberal wing are content to claim, from a time sufficiently early to give the episcopate the binding authority of age and usage. But, however interpreted, the acceptance of the episcopate in its historic form is a prime condition of union as set forth by that Church. Now, not to discuss the reasonableness of this condition, I believe the proposition is entirely impracticable as things now are. First, the Roman Catholic Church will not be apt to give up its papal infallibility, in order to become an adjunct of the Church of England. But how with Christians outside both those churches? How with us of the New England or Congregational wing of Christendom?

There is a New England history of which very many of us are proud. There were actors in our early days whose names we venerate. We believe that in the main our Puritan Fathers were right, or nearer right than their foes, who disowned them, strove to put them down and displace them, and at whose hands their lives were often in peril. But the one foe our fathers had to contend with, the one thing they resisted and prophesied against as evil, was the "Historic Episcopate"; and to believe that it was and is and always will be the one spiritual authority fit to command, and that all things and all people contrary to it, or outside it, are illegitimate, and have always been illegitimate, turns New England history, from the time of the Pilgrims downward, into a vast mistake or a spiritual crime. Those Puritan Fathers from whom we draw our chief blood and character—whether right or wrong I will not now question—believed that priests and bishops were, as depositories of power which the people did not confer, natural foes of freedom; that divine grace and authority do not descend by the hands of prelates imposed upon the heads of their successors, that in the church of Jesus every man is as near to God as a church magnate can be,

and that character, personal conviction, love, holiness, and not episcopal ordination, give divine authority, and the only divine authority, to preach the truth; as with Isaiah and Paul, so with their successors. The issue was very sharp, the principle one that could never be compromised; and with most New Englanders the issue is equally important to-day. It will be hard for them to believe or belong to a church which in its very constitution asserts that there are no legitimate Christian ministers but those who can trace their ordination to some bishop appointed by the throne of England, the pope at Rome, or some patriarch of the Greek Church. They will not believe that John Robinson, William Brewster, and Roger Williams ought never to have spoken from a pulpit, and that the word of Bushnell, Starr King, Channing, and Andrew Peabody and Martineau, lacks the divine legitimacy which any and every priest on whose head a bishop's hand has been laid possesses.

But it is said that the sentiment of many members of the Church of England and its outlying branches has changed of late years. Undoubtedly so. But still the "Historic Episcopate" has not changed. According to the canons of the Episcopal Church in America, no person who has not been ordained by a bishop of or regularly descended from, either the Anglican, the Roman Catholic, or the Greek Church is to be recognized as a Christian minister qualified to preach in an Episcopal church; and these canons are as rigidly enforced as ever, and I know of no serious movement to change them. According to these canons any Romish priest can be received and fellowshipped without reordination; but Lyman Abbott, Edward E. Hale, and President Dwight are absolutely excluded from participating in church service. How inexorably these laws are insisted upon is shown within the last few years by the prosecution of those ministers who have violated them in the least degree.

Now, not to discuss the merits of the case, it can hardly be expected that a majority of religious New England people can turn against their own sacred history, and pronounce it thus illegitimate and unworthy.

I might add that the American people as a body are as firmly opposed in principle to a hierarchical church like the Episcopal as to a hierarchical civil government like that of Great Britain, and, moreover, that there are some things in the Prayer Book offered them and in the two creeds which a large part of the people would not subscribe to.

III. The third offer comes from the National Council of Orthodox Congregational Churches by its recent vote at Syracuse. It is this: "The acceptance of the Scriptures as the only authoritative revelation of God to man, of Jesus Christ as the divine Saviour and Teacher, of the Church of Christ as the body commissioned to preach the gospel, and of liberty of conscience in the interpretation of the Bible and the administration of the Church." This, surely, coming from the Calvinistic direction, is a most liberal and advanced proposition. It demands no particular mode of worship, no belief in Trinity, vicarious atonement, or everlasting punishment. This is a generous concession of secondary things. But even here are a few matters which will keep many even of the most amiably disposed away. For one instance, there are multitudes of the best Christians who do not regard the Scriptures as the *only authoritative revelation* of God to man. No religious person can probably read the book of Job, the 55th of Isaiah, the Sermon on the Mount, or the 13th of 1st Corinthians, without feeling God is here, as clear as day, as articulate as a human voice. But not all of the Bible is so. Moreover there are authentic revelations outside the Bible. You have had revelations from God in the still hour with your own conscience, when a divine "Thou shalt" or "Thou shalt not" spoke to you as unmistakably as the friend's voice at your side or when, without a Bible within a mile of you, you heard the "Well done" or "Depart, ye cursed."

There were Jews who had revelations from on high before there was any Bible, the records of some of which are now printed in the sacred volume. There are to-day Parsees, Chinamen, Japanese, Hindus, that never saw our sacred books, but who have unmistakably experienced God in their souls. On this ground alone, if on no other, a large part, and not the least devout part, of Christendom will not accept the offer of our orthodox Congregational brethren.

The proposition for all Christendom to stand together on the Bible, and the Bible only, is not a new one. Our friends of the *Christ*-ian denomination have long been urging it. But the question always comes up, On what part or parts of the dear old volume,—the Jewish or the Christian,—the "tooth for a tooth" or "love your enemies," the wail of annihilation in Ecclesiastes or the immortal hope of Jesus and Paul? The Bible has other and nobler uses than this; but, surely, it was never providentially intended as a literal and infallible creed.

IV. I will for a moment speak of one other suggestion of a platform, or an ideal, for Christians to unite upon. It was unanimously adopted a year ago by the National Conference of Unitarians at Saratoga. It reads thus: *These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.*

Now, strange as it may seem, this is the first instance in Christian history of a religious body, by a deliberate vote, planting itself simply, squarely, and unequivocally on the religion of Jesus. The Church and one and another denomination have planted themselves on certain devised dogmas *about* Jesus, voted at Nicæa, Chalcedon, and elsewhere, Presbyterians have planted themselves on the Five Points, and *Christ*-ians on the Bible; but never before, so far as I can learn after much searching, has any religious body declared the *religion of Jesus* to be the spiritual ground on which it proposes to stand.

But, it is said, there are many possible interpretations of the religion of Jesus. Very true. But the Saratoga Convention adopted the interpretation which Jesus himself gave, and gave in such simple words that a child of five years can understand what it means. It adopted Jesus' own interpretation of his own religion. Here, then, is something new under the sun, a platform unheard of before in Christian history,—the religion of Jesus as expounded by himself to the comprehension of everybody. Friends, I have a mighty hope that this will be the ultimate meeting-ground of all Christians. Nobody, we can well believe, Christian, Jew, or pagan, who has reached a certain degree of spirituality, can take possible exception, in point of principle and spirit, to any of the authentic teachings of Jesus concerning the relation of the soul to its divine Author and to its fellow-men.

Abraham Lincoln once said that he had never joined a church because of the complicated doctrines which characterize the articles of belief, and added, "When any church will inscribe over its altar, as its sole qualification of membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul." Surely, Lincoln would find to-day a church that he could join without reservation.

S. C. BEANE.

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## LITTLE THINGS.

One by one the snowflakes fall
In a feathery drift by the garden wall.
One at a time the seconds fly
Into the minutes of by-and-by.
Taken alone, they are little worth:
Taken together, they bless the earth.

Smiles may lighten a load of care.
Sunshine maketh a dark day fair.
Glistening tears are trifles small.
But remorseful tears are drops of gall.
Both tears and smiles fulfil their part
By bringing peace to the troubled heart.

Little by little we mount above
To the home of joy and peace and love.
The little things of every day
May help us much on the onward way
If we make the most of the present hour,
And do our work while we have the power.

Our lives are composed of trifling things
Wrought from the day, and what it brings.
Alternate hopes and cares and fears
Have each a share in the passing years.
We live for the hour, not for the day;
And the hour we live for eternity.

MAUD L. COTTON.

Bemis Heights, N.Y.

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Among the many acts of gratitude we owe to God, it may be accounted one to study and contemplate the perfection and beauty of his work of creation. Every new discovery must necessarily raise in us a fresh sense of the greatness, wisdom, and power of God.—*Jonathan Edwards.*

## BORROWED TROUBLES.*

BY REV. HERBERT MOTT OF THE WESTMINSTER CHURCH, PROVIDENCE, R.I.

"Murmurers and complainers."—JUDE xvi.

There are troubles which come to us, and some which we must meet and endure at the call of duty. There are others which we go out of our way to seek.

These are what I mean by borrowed troubles. The mother of a certain little boy gave him a dime to spend. On his way to the store, it somehow slipped from his fingers, and rolled away out of sight.

He searched and searched, but it was of no use: the coin was nowhere to be found.

Here was a sad misfortune. He wept with sorrow and vexation.

Presently a kind woman, touched by these signs of woe, stopped to inquire what the matter was; and, on learning of his loss, she opened her purse, and gave him ten cents.

Eagerly the boy grasped the kindly gift, his eyes brightened, a smile began to creep into the corners of his mouth, and then, all at once, he broke out into fresh lamentations.

"Why, what is the matter now?" exclaimed his astonished benefactor. "Haven't you got your ten cents?"

"Yes," sobbed the lad; "but, oh, if only I'd got the one I've lost, too, then I should have twenty cents!"

He had suffered loss, and it had been fully made up to him. That ought to have ended the difficulty; but no, he must needs go back to what had been settled and atoned for, and borrow trouble out of the past,— a morbid, unreal, phantom trouble.

And such is the strange constitution of the human mind that these phantoms are often capable of producing as much disturbance, misery, unhappiness, as real and genuine calamity. We see this occasionally in sickness.

Illness is always a hard thing to bear, a serious misfortune; but do we not sometimes see it made much more serious and much more hard to bear by vain imaginings, by useless excursions into the experiences of other people, by a minute and constant dwelling on things that have happened to some one else, by a querulous nursing of fancies about what may occur some time in the future, by borrowing trouble, when we have quite as much as is good for us of our own?

There is an old Persian fable which illustrates this:—

An inhabitant of Teheran one evening met a stranger at the gate, coming into the city, and asked him his name and business.

"My name is cholera, and my business is to destroy the inhabitants of this town."

The Persian, who for some reason or other had influence with the ghastly visitor, entreated him not to slay them all, and finally extorted a promise that the number to be taken should only be two thousand.

But eighteen thousand died; and the Persian, meeting the angel of death one night in the street, upbraided him with his breach of faith.

"Man," he replied, "know that I have kept my word. I slew two thousand, and no more: the rest, sixteen thousand in all, died of sheer terror."

Died, in fact, of borrowed trouble. The calamity would have passed them by harmlessly: they made it fatal by adding what did not belong to it or to them.

> Half the ills that flesh is heir to
> Wouldn't really be so bad
> If we didn't always thereto
> Add the ills it never had.

Another evil which results from this habit is that it gives us a wholly wrong idea of the nature of life, and therefore of the nature of him whose gift life is.

It makes us think existence is a poor kind of thing. I have noticed that those who hold the gloomiest views are not those who really have great burdens, but those who fancy they have them.

There is a little Russian story that bears upon this point. Human nature appears to be very much the same there as here.

Once upon a time there lived a farmer who went about complaining of the burdens of misfortune he had to carry.

One day he happened to stumble upon a cave in which lived a wise old man, who, when he heard the farmer grumbling about his fate, upbraided him.

"I should very much like to have a look

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at these troubles that we all have to carry," said the farmer.

"Very well," answered the other. "Come to my cave at midnight of the first day of the month, and I will show you all the troubles and burdens of the world."

So away went the farmer, and he thought the time went very slowly until the first day of the month; and then he was on hand at twelve o'clock sharp.

Sure enough, the wise old man was there; and he made the sign of the cross upon him and blessed him, and then took him into the cave.

There he saw a number of sacks. "What are they?" he asked.

"These are the troubles and burdens," was the answer.

So the farmer began to try them all. Some were little, and some were large.

In many cases the smallest ones were heavier than the largest.

They were all heavy, however, and uncomfortable. Finally, he happened to pick up one large bag, which was very soft; and, when he flung it on to his back, he was delighted to feel how nicely it adapted itself to his shape, and it seemed quite light in comparison with the others.

"Now," exclaimed he, "if I could only have a burden like this to carry instead of the sort I have, life might be worth living."

"O foolish one," said the wise old man, "this is your very own burden!"

Sure enough, when the farmer looked, there was his name on the bag.

Since that time he has never complained about what he had to bear. Observe, he was cured of the unhappy habit of borrowing trouble by striking a balance between the realities of his own case and those of others, and he had learned he was carrying the burden he was best fitted to bear.

There are many occasions when it is a good thing to strike a balance, and see how things actually stand.

It gave this man a new idea of the worth of the life God had given him. He would go about his business ever after in a different spirit.

I think his faith in the goodness of God would be more firmly established. Faith rests, in the long run, on our judgment concerning nature of life.

This man had a wrong and twisted view of it. He went about murmuring and complaining that it was a burden and a misery, and not worth having. He became a pessimist, a cynic, a scorner of all things.

And he was this, not because his life was really an evil gift, not because God had really ill-used him, but simply because he borrowed troubles, and then forgot they were not his own.

We know of people who borrow things, and then forget they do not own them. The effect of that is bad. But the worst of all comes when we borrow trouble.

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## THE FEDERATION OF WOMEN'S CLUBS.*

An elaborate account of the women's club movement in the United States, by Mary C. Francis, appears in *Godey's Magazine* for December. The General Federation of Women's Clubs, formed six years ago, is to hold its third biennial convention in May, 1896, in Louisville. The recent Federation Congress, in connection with the Atlanta Exposition, has also done much to awaken the spirit of organization in the South. Concerning the present status of the movement the article says: —

"The Federation is an immense organization. It now numbers between five and six hundred individual clubs, and also the State Federations of Maine, Massachusetts, New York, New Jersey, Ohio, Illinois, Iowa, Kentucky, Nebraska, the Territorial Federation of Utah, and the Federation of the District of Columbia. Thus it will be seen that the East leads, the Central States and the West and North-west follow, and the South is last. The States contribute clubs to the General Federation as follows: —

"New York, 85; Illinois, 63; Massachusetts, 48; Ohio, 44; Iowa, 22; Indiana, 21; Michigan, 21; Pennsylvania, 19; California, 16; New Jersey, 15; Colorado, 9; Minnesota, 9; Connecticut, 6; Washington, 6; Maine, 5; Missouri, 5; Kentucky, 5; Wisconsin, 5; Tennessee, 4; Kansas, 4; Texas, 3; Rhode Island, 3; Maryland, 3; Alabama, 2; Georgia, 2; Louisiana, 1; Arkansas, 1; North Dakota, 1; South Dakota, 1; New Hampshire, 1.

"Altogether the South sends into the

* Abstract from December *Review of Reviews*.

Federation thirty-two clubs, and more are to follow rapidly. New Orleans has a number of women's clubs, although only part of them are federated. The Woman's Council of Memphis embraces forty-eight of the leading clubs, showing a membership of between three and four thousand."

### A Million Club Women.

"The total membership of the General Federation is shown by its official records to run far up into the hundreds of thousands. In New York City and Brooklyn there are between forty and fifty thousand club members. An approximate estimate of the entire number of club women in the United States, federated and non-federated, must place it close to the million mark. The clubs which are not federated make an unknown quantity difficult to compare with the official returns made to the Federation, but the unknown quantity is a very large one, for the Federation has not yet reached far into the South, and there are States like Vermont, which is represented in the Federation only by a chairman of State Committee of Correspondence, and there are great sections of the West and North-west where the Federation must yet make its way. Neither of the Carolinas is represented.

"The Federation has ever since its organization been fortunate in its officers. Those who are at present in office are women of ability, experience, tact, and enthusiasm. They believe in organization, centralized power, focalized loyalty, and united effort; and they are versed in all the best methods for obtaining these ends. Mrs. Ellen N. Henrotin of Chicago is the president, and has displayed great executive ability in the administration of the affairs of the Federation. She is deservedly popular, and her qualifications are greatly admired.

"The organization is compactly built. The club woman holds her relation to the club. The club is a member of the State Federation; and the State Federation is in its turn an affiliated branch of the General Federation, or, in many instances, the individual club is directly a member of the General Federation. Running through this network of independence is the dominant idea of a true democracy. The motto of the Federation is 'Unity in Diversity'; and its fundamental principles are those of equality, of freedom, of largeness of thought, the development of individuality, and the dissemination of helpful thoughts and ideas."

### What the Clubs are doing.

"A detailed classification of the lines of work of the various clubs is manifestly impossible. Twenty years ago nearly every club in the country was purely literary or social or both. To-day, after traversing apparently every field of art, history, music, literature, archæology, philosophy, science, ethics, religion, and æsthetics, they have boldly reached out into other fields, and have been especially successful in exerting an influence on affairs hitherto supposed to be the especial domain of men.

"In practical work outside of purely mental development they have done much. Many of the women's clubs have been active in promoting university extension centres and establishing post-graduate courses. They have established and endowed chairs in colleges and universities, notably the Woman's Legal Education Society, which endowed a chair for law lectures to women in the University of New York.

"Members of college clubs are nearly always active in university settlement work. They have established circulating libraries, one of the greatest needs of the country at the present time; they have taken an active interest in politics, have greatly influenced sanitary legislation in cities, have been influential in securing tenement-house reform and much-needed improvement in the management of jails, penitentiaries, almshouses, and asylums; and they have secured representation on many school boards throughout the country, and in Chicago Mrs. Lucy L. Flower is a trustee of the University of Illinois. They have made practical investigations of sweat shops, factories, and other great human hives, where the greed of the monopolist makes life cheap; and in many cases their reports presented to legislatures have secured laws which have granted shorter hours, better ventilation, and generally improved conditions. They have also succeeded in regulating child labor in most of the States."

"The records at hand would not justify any attempt to classify the work of clubs by subjects in geographical sections, yet it is

evident at a glance that the clubs of the West are the most progressive and active in practical work and interest in current topics. The clubs of the South are almost purely literary and social. The Eastern clubs, so long conservative and literary, are rapidly imbibing the spirit of the times. Among clubs which are approximately models for others may be named: Sorosis; the New England Woman's Club; the Chicago Woman's Club and the Chicago Fortnightly; the Saturday Club of Columbus, Ohio; the Professional Woman's League of New York City, a club which holds its meetings year in and year out; the Indianapolis Woman's Club; the 'Friends in Council' of Quincy, Ill.; the Brooklyn Woman's Club; the Portia Club of New Orleans; the Phalo Club of New York City; the Wednesday Club of St. Louis; the Friday Club of Chicago; and the Sorosis of Cleveland, Ohio, which has recently taken up the plan of erecting a Cleveland club-house for all the clubs."

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## LIBERATION THROUGH IDEAS.*

Matthew Arnold was in the habit of dwelling on the importance of a free movement of fresh ideas through society. The men who are in touch with such movements are certain to be productive, while those whose minds are not fed by this stimulus are likely to remain unfruitful.

One of the most suggestive and beautiful facts in the spiritual history of men is the exhilaration which a great new thought brings with it. The thrilling moments in history are the moments of contact between such ideas and the minds which are open to their approach. It is true that fresh ideas often gain acceptance slowly and against great odds in the way of organized error and of individual inertness and dulness. Nevertheless, it is also true that certain great ideas rapidly clarify themselves in the thought of almost every century. Every new thought relates itself finally to all thought, and is like the forward step which continually changes the horizon about the traveller.

The history of man is the story of the ideas he has entertained and accepted, and of his struggle to incorporate these ideas into laws, customs, institutions, and character. At the heart of every race one finds certain ideas, not always clearly seen nor often definitely formulated save by a few persons, but unconsciously held with deathless tenacity and illustrated by a vast range of action and achievement. At the heart of every great civilization one finds a few dominant and vital conceptions which give a certain coherence and unity to a vast movement of life. Now, the books of life, as has already been said, hold their place in universal literature because they reveal and illustrate, in symbol and personality, these fundamental ideas with supreme power and felicity.

Every intelligent man is born into possession of a world of knowledge and truth which has been explored, settled, and organized for him. To the discovery and regulation of this world every race has worked with more or less definiteness of aim, and the total result of the incalculable labors and sufferings of men is the somewhat intangible but very real thing we call civilization.

One may be well trained and carefully disciplined, and yet have no share in this organized life of the race; but no one can possess real culture who has not, according to his ability, entered into it by making it a part of himself. It is by contact with these great ideas that the individual mind puts itself in touch with the universal mind, and indefinitely expands and enriches itself. Culture rests on ideas rather than on knowledge: its distinctive use of knowledge is to gain material for ideas. For this reason the Iliad and Odyssey are of more importance than Thucydides and Curtius. For Homer was not only in a very important sense the historian of his race: he was, above all, the expositor of its ideas. No one can be said to have read these poems in any real sense until he has made these ideas clear to himself; and these ideas carry with them a definite enlargement of thought.

When a man obtains a clear view of the ideas about life held by a great race, he has gone a long way toward self-education, so rich and illuminative are these central conceptions around which the life of each race has been organized. To multiply these

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* From an article in the *Bookman*.

ideas by broad contact with the books of life is to expand one's thought so as to compass the essential thought of the entire race. And this is precisely what the man of broad culture accomplishes. He emancipates himself from whatever is local, provincial, and temporal by gaining the power of taking the race point of view. He is liberated by ideas, not only from his own ignorance and the limitations of his own nature, but from the partial knowledge and the prejudices of his time; and liberation by ideas, and expansion through ideas, constitutes one of the great services of the books of life to those who read them with an open mind.

HAMILTON W. MABIE.

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## THE BATTLE OF GOD.*

BY FRANK L. PHALEN.

"He took water, and washed his hands, saying, I am innocent" (Matt. xxvii. 24).

By this symbolic act Pilate sought to free himself from the responsibility of consenting to the crucifixion of Jesus. He knew Jesus was innocent of the crimes charged against him by his enemies. He knew it was his duty as an officer of the government to uphold the law at all hazards; and yet, because he was afraid his political prospects would be ruined if he did his duty, Pilate turned Jesus over to the Jewish mob, and attempted to rid himself of responsibility by washing his hands before the multitude.

Poor, mistaken Pilate! He could wash his hands, but he could not wash out the stain on his honor and his soul. That remained like the spectres which tormented Lady Macbeth after the murder of good King Duncan.

The grip of responsibility cannot be transferred from one man to another, any more than virtue or sin can be transferred.

By no moral nor theological nor legal device can a man escape the grip of responsibility. Every man must answer for himself, be he president or pauper, king or peasant.

Pilate shirked his responsibility just as many officers, citizens, and Christians do nowadays. He knew what was right, but he did not dare to do it. He was a coward, and trembled before Cæsar, his master. To avoid offending Cæsar by resisting the Jewish thirst for the blood of Jesus, he let the Son of Man go to the cross, and tried to apologize for his cowardice. So to-day there is an unhealthy tendency in Church and State which blinds men and women to the eternal difference between right and wrong, holiness and sin, Christ and Cæsar.

Mobs and lynchings, brutalities and lawlessness, anarchism and fiendish cruelties, are of daily occurrence in this professed Christian nation. Law and justice are openly and persistently violated and defied. Alas for liberty, alas for honor, alas for the State, alas for the Church! Is the conscience of the nation asleep? Is the spirit of Christian citizenship dead? Is law a mere name for thugs and hoodlums, for anarchists and criminals, to hoot and hiss at?

Oh for the Puritan spirit of strict and honest integrity, the moral passion and the clear sight which shall arouse the nation to strangle this tiger cub of lawlessness before it becomes a full-grown and uncontrollable monster!

We condemn Pilate for his weak and cowardly policy. But, when we condemn him, do we not pass judgment upon ourselves? Are we not constantly tempted to please Cæsar at the cost of crucifying Christ?

Now there are three ways of treating this matter. One is to please Cæsar at all hazards, no matter about Christ. We wash our hands of that. Pilate tried that plan. We know his reward: it was bitter disappointment, and, at last, suicide. Another plan is to try to live on good terms with both Cæsar and Christ. This plan also fails, for it satisfies neither Cæsar nor Christ nor one's self. The last and best plan is to stand squarely for Christ, let Cæsar and his minions sneer and wage war, if they will. There is no doubt as to the ultimate victory.

The followers of Christ do not look for green pastures and still waters. The battle of God in this world is not to be won without wounds and tears and disappointments. But Cæsar's friends do not have a smooth path. Think of Judas and then of Paul, think of John Brown and Jefferson Davis, think of Benedict Arnold and George Wash-

* From a sermon reported in the Concord (N.H.) *Monitor*.

ington, think of Robert Ingersoll and William Ellery Channing, think of Lincoln and then of Booth, think of Pilate and then of Christ!

Go down into the humble ranks of life in our cities and towns, and away out among the homes on the hills and in the valleys, and tell me where are the men and women who make life glad and safe and sweet, the community upright and strong and healthful, the nation brave and hopeful,—those who wash their hands, like Pilate, or those who dare go bravely even to the cross out of pure love for God and the Right? And who, at last, when God makes up his great book of remembrance, will have their names written in letters of gold,—those who shirk and shrink from the duties of life or those who bravely and patiently toil and pray for the redemption of this weary old world?

Who, in the solemn hour of judgment, when the secret of all hearts shall be revealed, will stand in peace and joy before the great white throne,—they who have deserted and dishonored the white banner of Christ, or they who have held it aloft through all the defeats and victories of the world, and have fallen in sleep at last with its sacred drapery folded in love over their silent forms? Tell me that!

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## TO OUR CHURCHES.

### Open Letter from the American Unitarian Association.

It is time that every Unitarian in our churches knew the facts concerning our missionary work. The objects of our Association as set forth in the Report of the Committee on Organization, in 1825 (and never changed), are as follows: —

1st. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d. To produce union, sympathy, and co-operation among liberal Christians.

3d. To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries or in aid of building churches.

This describes in a few words what the Association is trying to do.

Church extension has been the chief object of our efforts for many years past. The results of this work have been as follows: There are one hundred and ninety-one churches in existence outside of New England. Of this number, one hundred and eighty-seven were established by the aid extended to them from the Association.

During the *twenty* years between 1865 and 1885 ninety-four new churches were organized. During the *ten* years from 1885 to 1895 one hundred and twenty-three churches were organized, located as follows: —

| | |
|---|---|
| New England, | 29 |
| Middle States, | 11 |
| Western States, | 47 |
| Pacific Coast, | 25 |
| Southern States, | 11 |
| | 123 |

This excellent work can be continued at this rate if money can be had for carrying it on.

In the past ten years the invested "General Fund" (which is a surplus composed of unconditioned legacies), having been used each year to make good the deficiency between expenditures and receipts, has been reduced to the lowest point consistent with safety; and the expenditures must now be limited, practically, to the receipts from the churches and the income from invested funds. *Church extension will therefore need to be practically suspended unless the contributions from the churches are materially increased this year.*

Money is also wanting for the adequate carrying out of the third and fourth objects named above. We need it to distribute more widely our tracts and books among the tens of thousands of people to whom they are unknown, but to whom they would be most welcome,—to whom they would supply the light they are seeking and groping for. It is needed for our missionary work; for there are very many cities and towns and remote country-sides, where

no churches of our faith can as yet sustain themselves, where hundreds of people are ready to hear, who would be glad to read, who would influence with liberal thought the churches they may now attend, who would in time sustain Unitarian churches.

The Association is merely the executive arm of the churches, to carry on for them their missionary work. Its resources consist of contributions from the churches and individuals, and income from permanently invested funds. This is all that it has with which to carry on its work. There are many churches recently established that will be obliged to close their doors if the aid hitherto given by this Association is withdrawn. Such aid *must* be withdrawn unless the contributions are decidedly larger than those of last year.

Unitarian thought was never so widespread and popular as it is to-day. Unitarian opportunities were never so numerous or so attractive.

Will not the churches consider this situation in making their contributions this year? for it is one that demands the earnest attention of all the churches and of every individual Unitarian in the United States.

ARTHUR T. LYMAN,
HENRY J. HOSMER,
HENRY B. WELLS,
JOHN MASON LITTLE,
*Finance Committee.*
GEO. BATCHELOR, *Secretary.*
GEO. W. STONE, *Treasurer.*

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## MEADVILLE THEOLOGICAL SCHOOL.

We quote from the annual report of the Board of Instruction, issued by President Cary, as follows: —

The past summer has seen important improvements made in Divinity Hall by the construction of new staircases and hall floors, which have been needed for several years.

The remaining vacant space in the bookstack in Huidekoper Hall has been shelved for the reception of so much of the library of the late William Berrian as has recently been presented to the school by his heirs. This collection, embracing more than 3,000 volumes, chiefly in the department of comparative religion, besides a large number of pamphlets of the same general character, is one of the most valuable gifts which the library has ever received. A collection of books from the library of the late Miss Anna Lowell has also been presented to the school during the year; and another valuable collection of somewhat more than 300 volumes has been donated by the Ministerial Union of Boston, and is expected to be received very shortly. The proper classification and cataloguing of these and other accessions, as well as the general needs of the library, call for the permanent employment of an expert librarian, as recommended to the trustees at their stated meeting in June. For this work a competent person has already been found. Now that the library has become so important a part of the educational apparatus of the institution, it is desirable that the opportunities for its rise should be materially extended. With a permanent librarian who shall receive all needed assistance from competent students, it will be possible to have the reference rooms open in the evening as well as the daytime.

The students upon whom calls will be made for assistance, not only in the library, but in other school-work of various kinds, will be those who are in receipt of pecuniary assistance from the institution, the Beneficiary Committee having announced that hereafter one condition of receiving such aid will be the holding of one's self in readiness to render at least a partial equivalent to the school in the way of service. Only those who reach a specially high grade of scholarship will be exempt from this obligation. It is hoped that by this arrangement both independence of character and excellence of scholarship will be promoted.

Rev. Nicholas Paine Gilman, having accepted the call to the newly founded chair of sociology and ethics, endowed by Mrs. Frances A. Hackley, will enter upon the discharge of his duties at the beginning of the academic year now at hand. Arrangements have been made for four courses by non-resident lecturers during the year, three of which courses will be given consecutively between the 9th of November and Christmas. Rev. J. L. Corning of Munich, Bavaria, will give a course of ten lectures, with numerous stereopticon illustrations on Art

Studies in Comparative Religion. Rev. Lyman Abbott, D.D., will deliver eight lectures upon the Adin Ballou foundation, on Biblical Sociology and its relation to problems of to-day. Rev. A. D. Mayo will repeat his lectures on the leading Christian denominations of this country. Mr. Fenn, later in the year, will lecture upon some of the Pauline Epistles.

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## A GOOD FOUNDATION FOR A CHURCH.

In *Our Church Record*, published in the interests of the local churches at Athol, Mass., Rev. S. W. Sutton describes as follows the position taken by the First Congregational Unitarian Church: —

Among the churches of Athol the First Congregational holds priority in date. Founded by the first settlers in 1750, it represents the original religious unity of the town. This fact of right gives it no prestige unless its present position is worthy. The church has departed far from the main body of theology of its founders, and has, as we think, improved upon their restricted sense of liberty. Its name, Unitarian, which it has borne for half a century, happily comports with its representation of an original unity; but its sense of liberty is so profound that it justifies the varied religious movements that have entered the town, apart from the original foundation, so that they are sincere. We want no unity save that of free, responsible men. We have no hope for truth, for religion and unity, save on the frank foundation of personal faculty and personal responsibility.

But our faith in man and the unity of finely developed manhood is not based finally in man. There are the all-enveloping seas and skies. Our Unitarian name came to us in a doctrine about God, and we are not averse to it as indicating the integrity of the Divine Personality. But we hold to Athanasius's splendid doctrine of a Son Begotten. This to us is representative of all manhood. And we also like our name as indicative of the unitarian sweep of Providence. Herein is our faith and our courage.

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Our acts make or mar us: we are the children of our own deeds.—*Hugo.*

## ONE UPWARD LOOK EACH DAY.

### SUNDAY.

*The Singing in God's Acre.*

Out yonder in the moonlight, wherein God's acre lies,
Go angels, walking to and fro, singing their lullabies.
Their radiant wings are folded, and their eyes are bended low;
And they sing among the beds whereon the flowers delight to grow,—

"Sleep, oh, sleep!
The Shepherd guardeth his sheep.
Fast speedeth the night away,
Soon cometh the glorious day.
Sleep, weary ones, while ye may,—
Sleep, oh, sleep!"

The flowers within God's acre see that fair and wondrous sight,
And hear the angels singing to the sleepers through the night;
And, lo! throughout the hours of day those gentle flowers prolong
The music of the angels in that tender slumber song,—

"Sleep, oh, sleep!
The Shepherd loveth his sheep.
He that guardeth his flock the best
Hath folded them to his loving breast.
So sleep ye now, and take your rest,—
Sleep, oh, sleep!"

From angel and from flower the years have learned that soothing song,
And with its heavenly music speed the days and nights along.
So through all time, whose flight the Shepherd's vigils glorify,
God's acre slumbereth in the grace of that sweet lullaby,—

"Sleep, oh, sleep!
The Shepherd loveth his sheep,
Fast speedeth the night away,
Soon cometh the glorious day.
Sleep, weary ones, while ye may,—
Sleep, oh, sleep!"

—*Eugene Field.*

### MONDAY.

*Over the Tubs.*

Up from the laundry, all day long,
Comes the croon of a little song:
Low and plaintive, its measures seem
To rise and melt with the wreaths of steam.
Mrs. McGill in the mist below,
Heaping the linen, snow on snow,
Sings at her task as the moments fly.

Still, as the busy hours go by,
Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

Bare are her strong arms, rough and red
Her hands, with striving for daily bread.
While she works in the steam and foam,
Thoughts of the "childer," left at home,
Come to cheer her, till, after all,
The day seems short, and the washing small;
For mother love, with tender spell,
Is working its ceaseless miracle,
While Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

Six o'clock! And the music swells
Loud from the throats of a thousand bells.
So, at last, when the shadows fall,
She draws about her a faded shawl,
While sweet content in the rough, worn face
Kindles a brighter than beauty's grace.
Home she hastes, where, the long day through,
The little ones watched and waited, too,
While Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

Mrs. McGill, your humble name
Has no place in the rolls of fame.
Little it matters to such as you.
Brief the page is, the names are few.
Still, I know that your faithful love
Finds a place in the scroll above.
So, when my heart grows weak and faint,
This is the thought that stops complaint:
Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

—*Robert C. Tongue, Youth's Companion.*

TUESDAY.

*The Old Love-song.*

Play it slowly, sing it lowly,
Old, familiar tune.
Once it ran in dance and dimple,
Like a brook in June.
Now it sobs along the measures
With a sound of tears.
Dear old voices echo through it,
Vanished with the years.

Ripple, ripple, goes the love-song,
Till in slowing time
Early sweetness grows completeness,
Floods its every rhyme.
Who together learn the music
Life and death unfold
Know that love is but beginning
Until love is old.

Play it slowly: it is holy
As an evening hymn.
Morning gladness hushed to sadness
Fills it to the brim.
Memories home within the music
Stealing through the bars;
Thoughts within its quiet spaces
Rise and set like stars.

—*W. C. Gannett.*

WEDNESDAY.

*Parting.*

If thou dost bid thy friend farewell,
But for one night though that farewell may be,
Press thou his hand in thine.
How canst thou tell how far from thee
Fate or caprice may lead his steps ere that to-morrow comes?
Men have been known to lightly turn the corner of a street,
And days have grown to months,
And months to lagging years,
Ere they have looked in loving eyes again.

Parting at best is underlaid with tears and pain.
Therefore, lest sudden death should come between,
Or time or distance, clasp with pressure firm
The hand of him who goeth forth.
Unseen, Fate goeth, too.
Yea, find thou always time to say
Some earnest word between the idle talk,
Lest with thee evermore,
Both night and day, regret should walk.

—*Anon.*

THURSDAY.

*Faithful Promises.*

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear,—
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.
Onward, then, and fear not,
Children of the Day!
For his word shall never,
Never pass away!

I, the Lord, am with thee,
Be thou not afraid!
I will help and strengthen,
Be thou not dismayed!
Yea, I will uphold thee
With my own right hand.
Thou art called and chosen
In my sight to stand.
Onward, then, and fear not,
Children of the Day!
For his word shall never,
Never pass away!

—*F. R. Havergal.*

FRIDAY.

*The Stars.*

I lay at my ease in my little boat,
  Fast moored to the shore of the pond,
And looked up through the trees that swayed in the breeze
  At God's own sky beyond.

And I thought of the want and the sin in the world,
  And the pain and the grief they bring;
And I marvelled at God for spreading abroad
  Such sorrow and suffering.

Evening came creeping over the earth,
  And the sky grew dim and gray,
And faded from sight; and I grumbled at Night
  For stealing my sky away.

Then out of the dark just the speck of a face
  Peeped forth from its window bars,
And I laughed to see it smile at me.
  I had not thought of the stars!

There are millions of loving thoughts and deeds
  All ripe for awakening
That never would start from the world's cold heart
  But for sorrow and suffering.

Yes, the blackening night is sombre and cold,
  And the day was warm and fine;
And yet, if the day never faded away,
  The stars would never shine!

—*Robert Beverly Hale.*

SATURDAY.

*Noblesse Oblige.*

'Tis wisdom's law, the perfect code,—
  By love inspired,—
Of him on whom much is bestowed
  Is much required.
The tuneful throat is bid to sing,
The oak must reign the forest's king,
The rushing stream the wheel must move,
The tempered steel its strength must prove,
'Tis given with the eagle's eyes
To face the mid-day skies.

If I am weak, and you are strong,
  Why, then,—why, then
To you the braver deeds belong!
  And so again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I who, giftless, sunless, stand
With barren life and hand.

—*Carlotta Perry, in Boston Traveller.*

## EDITORIAL.

FOR the children's hour, on Sunday afternoon, we offer in this number a short sermon, written specially for us. Mothers read it to the little ones,—page 88.

**Our Own Cause.** WHILE many great demands for great causes come to every well-to-do citizen who is responsively alive to the high enterprises of the day, the great demand of our own vigorous faith comes first.

A steady appeal for financial help to plant new churches comes in from the great West and South. It is an appeal of deepest moment, and indeed of pathetic force. It is the cry of humanity for food,—not bread, but truth. The children of the new day can no longer find nourishment in the dry dogmas of the past. They cry for truth,—truth reborn in the fresh air and sunshine of to-day. What possible appeal can take precedence of this? It is our own cause; for this have we forsaken all other churches and joined ourselves to the youngest, the Unitarian Church. And now, when these brothers and sisters write, beseeching us only to let them hear the good news spoken, only to let them have some word or two of it, how can we refuse?

The treasurer of our central missionary force, the American Unitarian Association, tells us we ought to spend $150,000 this year in promoting the religion of love, which we love. This sum is much more than we have ever raised before in one year, but it is much less than we could raise; and, if at the moment each one of us is deciding how much to give, the cry of those human souls so near us, yet hungering and thirsting for their spiritual food, comes home to us, we shall raise it. And it will go far toward annihilating that aspersion on our name which says that Unitarians will give to everything except their own religious organizations.

**Unitarian Directory.** THE annual Year Book published by the American Unitarian Association is now out for 1896. Copies can be obtained for twenty cents from the rooms at 25 Beacon Street, Boston. It is a most useful book of reference for all who are interested in

knowing the make-up of the denomination, —such things, for example, as where our churches are, and what minister is in charge of each, or what are our various organizations and the purpose for which designed.

**Our Maiden Churches.** THE names of four hundred and sixty-five churches appear in the new Year Book, eight of which are newly organized, having risen to the dignity of settling ministers and appearing for the first time in this Year Book. These our maiden churches are recorded as follows: —

AKRON, IA., Unity Church, P. M. MacLeod.
ALBANY, N.Y., First Unitarian Church, W. M. Brundage.
BUFFALO, N.Y., Parkside Unitarian Church, J. H. Applebee.
CROOKSTON, MINN., Unitarian Society, J. E. Erickson.
GUTHRIE, O. T., Free Religious Society, C. H. Rogers.
HANFORD, CAL., Unity Church, Sarah P. Carr.
MELROSE HIGHLANDS, MASS., Liberal Christian Society, F. K. Gifford.
WILLIMANTIC, CONN., First Unitarian Church, S. R. Free.

These new beacon lights make a line of illumination from Massachusetts Bay, through Connecticut, New York, Iowa, Minnesota, to California, with one outlying southern post in Oklahoma Territory. They represent the maturing into visible results of much missionary work. They are in advance of a great number of smaller movements not yet formed into permanent organizations, but now growing.

We most heartily and cordially welcome these brave new-comers to the joy, freedom, and consecration of our faith.

**A United West.** VARIOUS methods of missionary activity have been attempted in the Western States, and good has come from all; but there is an earnest feeling now prevalent among our best informed leaders that some more effective plan of united work than any yet devised should be arranged.

Some plan by which the local conferences in each State and the general Western Conference and the American Unitarian Association can all effectively co-operate.

Such plan has been formulated, and is now being submitted to the various local conferences for their consideration. In brief, it is proposed to have a missionary council made up of a representative from each local conference and the president and secretary of the Western Conference. The American Unitarian Association proposes to give up its separate agency now vested in its Western superintendent, and work hand in hand with this Missionary Council.

Virtually, the secretary of the Western Conference will then become the Western representative of the American Unitarian Association. This is certainly as it should be. It is a palpable waste for the American Unitarian Association to have a separate office and representative; for all the American Unitarian Association needs is to get the best possible information and advice from the best informed source, and the proposed council with its secretary will certainly meet that need.

We earnestly hope that every Western State will accept the new plan, and that an era of unexampled unanimity and vigor in pushing our cause is before us.

**Reunion of Christianity.** FOR a survey of the present issue in regard to the reunion of Christian churches we ask our readers to turn to the admirable article on "Christian Unity" by Rev. S. C. Beane, which will be found on page 63.

Mr. Beane cites the Catholic, Anglican, American Congregational, and Unitarian positions. An interesting additional platform is furnished by the English nonconformists.

Dr. Henry Lunn, the founder of the Grindelwald Conference, presented in person to Pope Leo XIII. a letter signed by Episcopal, Methodist, Baptist, Congregationalist, and Presbyterian leaders, replying to the pope's recent letter to the English people. This important letter is as follows: —

"As a company of English Christians, met together to further the sacred cause of the reunion of Christendom, we desire to acknowledge the Christian courtesy and devout aspiration of your Holiness's letter.

"While we cannot forget the teaching of history that existing divisions arose in defence of vital elements of apostolic Christianity and Scriptural truth, we lament the present divided state of Christendom, and

with your Holiness continually pray for the visible unity of the Catholic and Apostolic Church.

"We acknowledge with gratitude to Almighty God the evidence of a real spiritual unity underlying our differences, and manifesting itself not only in common service rendered to mankind, but also in the prayer and praise of a common Christian life, in the numerous signs of common Christian experience, and in the signal blessing which the God of all Grace has bestowed on every fragment of the divided Catholic Church.

"We are persuaded that our Lord Jesus Christ himself is the only possible centre of Christian unity, and that the indwelling Spirit of the Father and of the Son in every Christian heart, not only constitutes a spiritual unity which man can neither create nor destroy, but furnishes the conditions of that manifested unity for which our blessed Lord prayed.

"We believe that unity must be attained, not by the absorption of Christians in any one communion of the divided Catholic Church, but by such a union as will conserve all the elements of Christian truth and practice which in the providence of God the various Christian communions have severally exhibited and defended.

"We gladly and affectionately join in your appeal for united and continuous prayer to the Triune God, that in his great power and mercy he would overrule all things to the end that the visible unity of his Church may at length be fully manifested according to his purpose.

"And, lastly, we implore the Father of all mercies that he would in his infinite compassion increase in us all that spirit of brotherly love for our fellow-Christians which breathes through the letter addressed by your Holiness to the English people."

His Holiness, with the delicacy native to Catholic diplomacy, received this communication privately, but refused to acknowledge it publicly. Whether because it was too dreadfully sweeping, especially in its declaration that "unity must not be attempted through the absorption of Christians in any one communion," or because the names of Canon Farrar, Mr. Stead, and Hugh Price Hughes did not convey to his Holiness that the letter carried sufficient authority, we are not told.

**Unitarianism in New York.** THE call to New York which Rev. Minot J. Savage of Unity Church, Boston, has accepted, represents the earnest determination of active New York Unitarians to create in their city an aggressive campaign for the principles of faith so dear to them.

The field is most promising. Very little has been done in systematic, organized denominational work; and our leaders are confident that Mr. Savage will gather a larger congregation and exert a far wider influence by being settled in New York than would be possible in any other city. Mr. Savage leaves Boston only by a sacrifice of personal inclination and at the distinct call of duty. In his letter of resignation he said: —

"But after a prolonged and careful survey of our whole national field; after trying, at the cost of much heartache, to rid myself of what may be undue bias and the selfishness of personal friendships; after doing my best to see what most needs to be done for our common cause,—I find myself compelled to the conclusion that I ought to accept the call which has come to me from New York."

**Plea for Peace.** WHILE the rumors of a threatened war made havoc with quiet reason, numerous absurd suggestions were broached which simply added brutality to the already dangerous excitement. It was widely said that "there actually exists to-day in this country a deep hunger and desire for the 'sensation' and 'excitement' of war."

Is that a reasonable, healthy, or Christian assertion to make at the end of this century of civilization?

Because there has been a display of ill-feeling, because prejudice for a moment goes wrong or excitability makes blunders, are we to forget all the great deeds of noble, virtuous, and honorable statesmanship which since the days of Washington have kept the record of this great nation the highest in the world? Are we to ignore the steady, the continuous, the often—as under Lincoln—heroic determination to stand squarely, and only for the great ideals of justice and righteousness between man and man? Are we to forget that the very Constitution of this United States itself was

and is a proclamation of virtue against vice, of honor against dishonor, of freedom against oppression? No. Though dark may be the hour, we should be blind, indeed, if we did not still see the fixed and eternal light.

Like the apostle who wrote the last chapter of the New Testament, when, as it seemed, the whole world was convulsed with rage and slaughter, we cry, "Behold, the tabernacle of God is with man; and he himself shall lead them, and be their God." He lives still in this great Union to-day,—lives in noble intentions, lives in the strength of righteousness, lives in the souls of the people; and this strong, happy, prosperous, and Christian nation, through the anger of debate, through the danger of quarrel, through the false alarms of fiery tongues and ill-spread news, will yet keep its reason stayed on God, and a passionate, unnecessary, evil war can never be!

**Pledge of Faith.** WE spoke last month of the helpfulness in practical organization of young people's societies of a definite but simple pledge, to be taken by each individual member. We see in the printed circular of "Suggestions for Organization" that the committee recommend under heading VII.: —

"Each individual member pledges himself or herself in the cause of Truth.

"1. To read each week some Unitarian or other religious literature.

"2. To disseminate the same. Or,

"3. To engage in some study class connected with the church, which shall have for its object the direct furtherance of religious truth.

"To promote the feeling of worship, every member promises to attend { the / a particular / a } Unitarian (or liberal) church in his town at least twice a month, or, no liberal church being available, to engage in some devotional exercises which shall keep in memory the great principles of life and duty for which the Unitarian Church is founded.

"As salvation is found through service, every member promises to (*a*) take part in some activity looking to the betterment of his fellows, or else (*b*) strive to bring to the Sunday service some stranger or person unacquainted with Unitarian thought and life."

**Young People's Union.** WE have received a good many inquiries from numerous correspondents, asking for particulars as to the formation of the proposed Young People's Union. The committee appointed by the National Conference at Washington is now busily at work preparing a plan to be submitted at the May meetings in Boston; and this committee desires to hear from every young people's society in the denomination, as soon as possible, as to whether they are willing to join a National Union. Circulars have been sent out; but, if there is anywhere a society which has not yet acted upon this question, we urge an immediate correspondence with Rev. E. A. Horton, 25 Beacon Street, Boston, who will give all information.

A correspondent in New York suggests that a prize be offered to the person who sends in the best name for the new organization, rightly thinking that the choice of an inspiring name will largely affect the future prosperity of the new society.

The possible names are, however, so few as to admit of very little choice; and the provisional name adopted by the committee, "*The Unitarian Union*," is about as good as can be. If any reader can suggest a better, we shall be glad to publish it.

**Systematized Trifles.** THE cent-a-day plan of raising missionary funds approved and adopted by the General Convention of Universalists seems to be working well so far in every locality where it has been introduced.

It is based upon thoroughly sound principles. Dr. Parkhurst recently emphasized the importance of right habits of giving, when he said: —

"A man cannot be trusted to do right in any particular till he can do right easily; that is to say, until it has become his habit to do right. Giving cannot be left to impulse any more than spelling can be left to impulse. We have seen what might be called impulsive spellers, and they make just the same wretched work with orthography that impulse-giving makes with char-

ity. Nor is the purpose subserved by putting into the child's hands as a gratuity the money that he is expected to bestow as a beneficence. Merely letting money go through his hands will not make him charitable any more than letting water slip through a lead pipe will make the lead fertile. The act that is going to strengthen the little boy-giver or the little girl-giver in the direction of a matured generous disposition must be an act in which the actor feels that he is parting with something that is his own, not something which he is merely handling in the capacity of agent."

**Mission Work in Japan.** THE commission sent by the American Board to investigate the condition and prospects of missionary work there has now returned; and, although their report has not yet been presented, we hear that the general tenor of it will be favorable to the extension of missions in that field. The chief point to be made will be to insist upon the highest attainable efficiency in the men sent out, as the members of the commission were much impressed by the culture and intellectual acumen of the Japanese students, who were most desirous of learning about Christianity. We should think they might be; and from the delicate yet biting reflections contained in Mr. Uchimura's recent book, "The Diary of a Japanese Convert," it would seem very wise in the American Board to send only those men who are at least as wise as serpents, as well as provisionally harmless as doves, to cope with Japanese brilliant prejudices.

Mr. Uchimura says:—

"Hosts, surplices, compulsory prayer-books, theologies, unless they are absolutely necessary to convey Christianity itself to us, in our present state of mental development, we do desire to be spared from. We also like to have no Americanity and Anglicanity imposed upon us as Christianity. I hope none of us ever threw stones at Christ himself. If we did, we stoned at the Almighty Throne itself; and we shall have the truth itself to condemn us. But chide us not for throwing stones at missionaries who in the name of Christ teach us their own views,—theologies they call them,—and also their own manners and customs, such as 'free marriages,' 'woman's rights,' and others, all more or less objectionable to us. We do this for self-preservation. You who tolerate Catholicism, but not *Roman* Catholicism, who fling your pulpit addresses and newspaper editorials right at the face of Piuses and Leos for their interference in your school and other public affairs, sympathize with us in our protest against Americanism, Anglicanism, and other foreign isms. Then when you come to us, come with strong common sense. . . . I know some missionaries who preach to us as if we were their own countrymen. They seem to think that the method of Moody and Sankey that goes so successfully with Americans and Englishmen should succeed equally well with Japanese and Chinese. But Japanese and Chinese are *not* Americans, as you well know. They had not their childhood mothered with 'The Lord is my Shepherd,' 'Now I lay me down to sleep,' and other angelic melodies. They take as much delight in gong-bells as in Estey pipe-organs."

**Rise of Ritualism.** SEVERAL recent events have called attention to the progress of ritualistic customs in the Episcopal Church.

The dedication of an Episcopal Church in New York City called "The Church of St. Mary the Virgin" excited much comment in the daily press. The *Tribune* went so far as to make this remarkable utterance:—

"Everybody knows that ritualism has come to mean much more than a deepening of the old spiritual lines in the Episcopal Church. Its ultimate ascendency in the Church would be nothing less than a revolution, in which almost every distinctive characteristic of the Protestant Episcopal Church would disappear, and in its place would arise a reproduction of the mediæval church. The Oxford movement in 1832 began by defending and explaining itself. It felt that it must fight even for a tolerated existence, and for some years it seemed it would find no permanent lodgment in the Anglican communion. But that day of apology and defence has passed. Instead of trying to show that they are not dishonest quibblers and traitors, the leaders of the ritualistic party have now got to the point of denouncing as dishonest quibblers and traitors those in the Church who interpret its doctrines in the light of modern critical

investigation and modern life. This change of attitude is in itself a striking indication that, in its own opinion at least, ritualism has grown to a position of power. It is no longer a question whether it shall be driven out of the Church, but how long it will be before it will drive everybody else out of the Church."

**Era of Revivals.** The *Homiletic Review* has a paper by Dr. D. S. Gregory upon "Preaching for the Present Crisis," in which he maintains that another great revival of evangelical dogma in religion is about to begin.

It seems curious that any one can be expecting a flood-tide of Orthodoxy, while the evidence is so overwhelming in favor of the rapid spread of broader and more liberal religious thought. But, just as ritualism is welcomed as a cloak to attract attention away from the unanswerable arguments of an enlightened religious reason, so there is a school of ecclesiastics anxious for a war of creeds, hoping that in the excitement the unthinking multitudes may be hurried in to swell the ranks of Orthodoxy.

Dr. Gregory refers almost gleefully to the past periods of dreadful revivalism, when men and women of nervous temperament were driven into the hysterical contortions of insanity by the ferocious efforts of thoughtless, fanatical, so-called "revivalists." His view of the best methods is ludicrously shown, when, in referring to Jonathan Edwards's time, he says, "In order to leave the sinner hopeless, tremendous stress was laid upon the condemning power of the law."

If there is to be any extended effort to revive these methods of violence and outrage, let us at least do our share in spreading the antidote,—the religion of Jesus, the practice of love. Nothing so softens the influence of a revival as a good scattering of Unitarian literature through the community beforehand.

**Church Entertainments.** THERE is a good deal of temptation, in these busy days, for the man who likes to write, to choose such methods of treatment for common subjects as shall transfer the matter in hand to the verge of sensationalism.

To this temptation Rev. William B. Hale seems to have succumbed more than once. In his latest essay in the January *Forum*, upon "A Study of Church Entertainments," one can hardly help feeling that all the innumerable benefits, all the permanent and deep helpfulness directly traceable to modern social life, now recognized as a valuable adjunct of church organization, have been purposely overlooked and ignored, with the intention of forcing into sensational prominence a few possible objections.

This is no judicial or reasonable method of treating any subject, even were it of less importance than that of the social life of churches. But, by any reasonable method of treatment, Mr. Hale would be deprived of popular notice. Hence, apparently, the abuses of rational amusement are forced to the front. But Mr. Hale's arguments and reasons, even were they employed in a good cause, are as irrational as his sensational method. He offers, as irrefutable arguments against modern amusements, the undisputed though somewhat barren facts that there was never a strawberry festival at Ephesus, and that Paul never gave a stereopticon lecture!

As justly it might be contended that all Christian congregations should squat upon the floor because there were no seats at Ephesus, and that Mr. Hale should send his manuscript to the *Forum*, indented upon strips of papyrus, because Paul never wrote with ink nor employed a typewriter. Indeed, having given himself over to the lures of sensationalism, Mr. Hale loses all sense of reality, and goes so far as to cite, as an object lesson for those wicked Protestant churches which give entertainments from which small sums are raised to be promptly expended in charity, the "Catholic Church," which, Mr. Hale says, is "an institution consecrated to the service of humanity," and generously maintained by those who are "eager to witness the constraining power of the love of our Saviour." As an argument, absurdity could go no further; for it would be hard, indeed, in any community to find a Protestant church that ever offered the enticements for money-raising through lotteries and raffles such as the Catholic Church adopts at its great money-making fairs.

The subject of church entertainments is an interesting one, and a legitimate field

for suggestion, and, if need be, criticism; but such extravagantly one-sided attacks as Mr. Hale's are likely to be of little service except to the humorist.

**True Forgiveness.** LITERARY men are not noted for lack of personal sensitiveness in the matter of criticism, and perhaps it is particularly hard to forgive sneers at the offspring of one's own heart and brain. An instance of such forgiveness is certainly rare enough to deserve notice. Edward Dowden, in the London *Saturday Review*, reviewing Matthew Arnold's "Letters," says: —

"I speak as one who was a victim. I had not to wait until now to ascertain that Professor Dowden in his 'Life of Shelley' was 'too much for my patience.' It would have been a pleasure to me if Matthew Arnold had liked anything that I had written. But one does not need a bribe to feel honor and affection for one to whom we all owe so much; and sometimes it is good to have a loyal regard which is not returned. My feeling toward the writer of these letters is expressed in Goethe's words: 'I love you: what is that to you?'"

**One of Ours.** THE sad accident to Rev. Sewell Baker, our Unitarian minister at Sterling, Ill., by which both feet had to be amputated, called forth the deepest expressions of sympathy from all who heard of it. We are glad indeed to report that the people of Sterling, the Meadville alumni, and many personal friends have immediately and most heartily given very substantial form to their feelings of sympathetic sorrow for Mr. Baker and his wife in their sad affliction, and that everything possible will be done for them.

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Difficulty is a severe instructor set over us by the supreme ordinance of a parental Guardian, who knows us better than we know ourselves, as he loves us better, too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is thus our helper.—*Edward Burke.*

Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—*Phillips Brooks.*

# Departments.

## AMERICAN UNITARIAN ASSOCIATION.

At the meeting of the board held January 14 several important subjects came up for consideration. The one having precedence was the missionary work in the South. On recommendation of the Southern Committee appropriations were made as follows: Atlanta, Ga., $200; Memphis, Tenn., $350; New Orleans, La., $500; Richmond, Va., $500; Austin, Tex., $500; Rev. Henry A. Westall, Asheville, N.C., $350; and $1,250 for the salary of Mr. Chaney for six months.

Mr. Chaney offered his resignation, which, after much earnest and sympathetic consideration, was accepted. The reasons which caused Mr. Chaney to offer his resignation, and the directors to accept it, may be reduced to one; namely, the lack of money to extend the operations and justify the maintenance of a superintendent in the field. Mr. Chaney thinks it would be possible to establish churches in every Southern State; but also he recognizes the fact that the work cannot be done without considerable appropriations long continued. The conditions being such that the amount of money needed to carry on new operations in the South cannot be appropriated at present, Mr. Chaney had conscientious scruples against the spending of so much money on his office. No more honest, earnest, self-sacrificing, and able work has been done by any one in our missionary operations than by Mr. Chaney and his accomplished wife. The directors fully recognized this fact, and regretted the hard conditions which make the practice of economy imperative. Mr. Chaney's plan will be during the remainder of his term of service to strengthen the churches in the South, and prepare them for the change, in the hope that they may go on steadily toward self-support. The following vote was passed: —

"*Voted*, That, in taking this action, the board wishes to express a feeling of regret that lack of means compels such retrenchment of work in the South, and of gratitude to Mr. and Mrs. Chaney for the excellent gifts of mind and heart and the spirit of self-sacrifice which they have brought to this work."

Reports were received of the action of several State conferences in the Middle West concerning the plan of a missionary council which had been under consideration for several months. Some of these conferences have not accepted the specific plan proposed, but all have expressed a desire to work toward some general plan of co-operation. The directors therefore instructed Mr. Batchelor, the secretary of the Associa-

tion, to arrange, if possible, upon his return from the Pacific Coast, to attend a meeting of delegates in Chicago, to consider with them any plans of co-operation which may seem feasible, and report the result to the directors of the American Unitarian Association at the meeting in March.

At a meeting of the Western committee Mr Forbush made a general estimate of the appropriations necessary for the ensuing year. He then, contrasting the cost of superintendence with the amount to be expended, advised the abolition of his office at the expiration of his term of service, Oct. 1, 1896. The committee so recommended, and the board voted to accept the recommendation. The following resolution was passed:

"*Voted*, That the board desires to put on record its sense of appreciation of the vigor, prudence, and good judgment with which Rev. T. B. Forbush has conducted the work of church extension in the Western department for the past six years."

The secretary, when this goes to press, will be on the Pacific Coast, hoping to greet all the missionary workers, from Southern California to Washington, and to come into sympathetic relations with those who are advancing our cause. He may be addressed, until February 17, at the Unitarian headquarters, 300 Post Street, San Francisco, Cal. GEORGE BATCHELOR.

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## SUNDAY-SCHOOLS.

The first part of the third year current leaflet lessons has come to an end. In that portion the parables were used to illustrate the "Teaching of Jesus." They covered some twenty lessons. So far as heard from, they have been popular. The lessons in the last half are now ready for February, in which the subject is changed to the "Beginning of Christianity." This promises to be a highly interesting course of lessons. The exciting events which attended the missionary work of the apostles will be treated in the coming twenty lessons. Of course, most of the interest centres around Saint Paul; but we are to have glimpses of Saint Stephen, Peter, and other earlier workers. The subjects for the February lessons are "At the Beautiful Gate," "The First Martyr," and "What Peter saw on the House-top." These appear, as heretofore, in three grades. The Intermediate and Advanced are bound together in one leaflet. Price, 50 cents a hundred. The Primary, illustrated, sells at the same rate. The Primary are prepared by Mrs. J. C. Jaynes, the Intermediate by Rev. Edward A. Horton, and the Advanced by Rev. Thomas R. Slicer.

It will be remembered by some readers that announcement was made some time ago that the Unitarian Sunday School Society would publish lessons for the very youngest pupils in the kindergarten grade. This project is not given up; but certain obstacles have appeared, so that the Sunday School Society does not feel like issuing original lessons in this direction the present winter. It so happens that in Buffalo there has appeared a new series, which promises to meet, in a certain degree, this demand. The first quarter of these kindergarten "symbols" is entitled "Heart Gardens." The set consists of twelve lessons printed on card-board. The emblems are of varied character, which can be perforated, crayoned, or cut out. With each symbol there are a golden text and a seed truth. Although published under Trinitarian auspices, these cards are quite free from objectionable doctrine. In any case they can be used with discretion, the teachers in Unitarian Sunday Schools either discarding certain lessons and using the remainder or adapting and modifying as they go along. There is a division of opinion over this kind of publication, as there is concerning many of the modern methods of Sunday-school instruction. But the Sunday School Society is desirous of meeting the wants of the entire denomination, so far as possible. In view of that fact, it has laid in a stock of these cards, and is prepared to supply them at the following price: a set of "Heart Gardens," twelve cards in a set, for five cents, postage prepaid.

The demand for the New Song and Service Book continues. Published some nine months ago, there has been an average of a thousand each month printed. One hundred and five schools have introduced the book. As a publication of this sort is of prime importance to the denomination, the following commendations, from sources that will be recognized as every way authoritative, are quite in place. They will assist in determining the judgment of those who are not so well versed.

"After two or three years of continuous inquiry and investigation the Sunday-school of the Church of Our Father, Brooklyn, accepted your new song book almost as soon as issued. To say that they are pleased with it is to speak weakly. The tunes and statements have grown into increasing favor, and the opening services are greatly appreciated. On the whole, I do not hesitate to pronounce it, all in all, much the best musical publication for use in liberal Sunday-schools I have ever seen."—*Rev. C. Ellwood Nash, D.D.*

"I have only just found an opportunity to examine your new Sunday-school hymn-book, and am delighted with it. It seems to me by far the best book for its purpose that

I know of. Being the latest, it has, of course, the advantage of the experience of others, and has made judicious use of it. I am especially glad to find in it so many tunes which are already beloved, as well as the new ones which have yet to make their way, as doubtless most of them will, to our hearts. I do not wonder at the large sale which the book has had, and hope you will at last get your large outlay refunded."—*Rev. William H. Lyon.*

The Unitarian Sunday School Society will not publish a new Easter Service this year. The reprints for the year 1891, 1893, and 1894, will be kept for sale. These have been well tested by the schools, and found a hearty welcome and use. There are many of our superintendents and teachers who believe there should be a more extensive use of old and favorite carols. In view of the fact that the New Song and Service Book takes the place largely of special services, this is a good opportunity for the application of this principle. Price of the pamphlet, 5 cents a single copy; $4 a hundred.

It will be a great favor to the Unitarian Sunday School Society if churches and Sunday-schools will send in contributions at the close of the winter and the beginning of spring. The natural tendency is to postpone such matters until the end of the fiscal year, which expires October 1. This deprives the society of financial means, which it needs to carry on the work during the previous months. The good will of the denomination is large toward the Sunday School Society, and there is a wide-spread loyalty. The manifestation of this in the form of a prompt contribution will be thoroughly appreciated.

The Unitarian Sunday School Society is anxious to reach out and "lend a hand" all over the country, so far as it has resources. Gifts of manuals, *Every Other Sunday*, and books have been made the past months to such places as North Dakota, Winnipeg, St. John, New Brunswick, Oklahoma, Meadville, and San Antonio, Tex. There could be a great deal more done with larger means. Many a struggling Sunday-school, once assisted, becomes self-supporting, and turns into a helpful member of the denomination. The pleasant letters which have been received at headquarters, in acknowledgment of the encouragement and material aid thus given, are gratifying features of the year's work. The Sunday School Society will be only too glad to do more with increased facilities.

EDWARD A. HORTON.

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What do we live for, if not to make life less difficult for each other?—*George Eliot.*

## NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE.—The third meeting of the year was held January 3, at All Souls' Church, New York, with an attendance of two hundred and fifty, Mrs. Franklin W. Hooper presiding.

Mrs. Smallwood gave the Religious News Report after the secretary and treasurer had presented theirs.

The subject for the day was "Our Colored People," the object being to bring the condition of this much deserving class of our population to the attention of the community, in order to create a just public opinion that will acknowledge *merit*, irrespective of color. These people are never found on the street begging, the Charity Organization rarely hears of them, neither are they drunkards or criminals. And yet prejudice has closed so many avenues of employment to them that they have a hard struggle to earn an honest living.

Mrs. James H. Morse, in behalf of the Philanthropic News Committee, spoke feelingly of the needs of the Free Kindergarten for Colored Children in New York. She asked for money, clothing, and help for this worthy undertaking.

Mrs. Fanny Garrison Villard presented the first paper, which carried one back to the thrilling days before the war. She pictured the moral as well as physical degradation of the Negro before the emancipation, and brightened her paper by tales from her childhood experience among the Abolitionists.

This was followed by a paper written by a friend, from notes taken in 1865 while she was working among the freedmen that crowded into Washington from Virginia and Maryland. Thrown for the first time on their own responsibility, they were in a pitiful state. Even Douglass, while lecturing, showed his discouragement at the hopeless, helpless condition of his people, which caused the prophetic voice of old Sojourner Truth to call out from the audience, "Frederick, is God dead?" In 1885 the writer again visited the old field, and found, to her gratification, an independent, well-to-do, self-respecting people,—the educated children of the old slaves.

Having shown by these two papers what *had been* the condition of the colored people in the past, the rest of the program was given up to them; and they told their own story. First, Miss Braxton read "The Battle Hymn of the Republic."

The audience still felt "mine eyes have seen the glory," as Miss Maria L. Baldwin read her paper. It was through the courtesy of the Board of Education of Cam-

bridge that we had this privilege, she being the principal of one of the public schools then in session. She treated in a scholarly paper—in fact, quite Emersonian in character—the perplexing problem of her race, which she felt should be co-ordinated with other great facts of history. It is not unrelated to the world, a unique problem. There have been race persecutions before, and they have been lived down.

She was glad the days of petty standards were over, that a poor production would no longer be applauded because the doer was a Negro. She was glad distinction was hard to attain, and yet the doors were open for all. Miss Baldwin begged her audience not to judge her race from the few criminals that receive a world-wide notice rather than from the general elevation of the whole people. Her closing sentiment was, "If the mission of sorrow and persecution is to purify, I hope the contribution of my people to the civilization of the future will be that priceless one, a chastened character."

Miss J. Imogen Howard, graduate of the Department of Pedagogy, New York, followed with a paper giving interesting statistics, showing what the women of her race have done for themselves. They count among their numbers physicians, dentists, artists, and teachers, as well as those trained in the various industries.

Mrs. Fanny Jackson Coppin of Philadelphia presented the cause of the working people, who, she testified, had worked faithfully and for reasonable wages, as Lincoln had admonished of old. She encouraged education among her people, but, believing in the inherent nobleness of work, saw no incompatibility between a trained mind and domestic service. However, labor could only be a blessing when there was a fitness between the worker and his work, which cannot be where prejudice closes the door of so many industries to the colored people, without regard to real merit. She stirred the enthusiasm of her audience when she exclaimed, in closing, "We *will* work, and we *will* prove that we are worthy of our liberty." ALICE P. JACKSON, *Rec. Sec'y.*

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## TEMPERANCE WORK.

The Unitarian Temperance Society will hold a meeting of its members at 25 Beacon Street, Boston, on February 10, at three o'clock. This will be a conference meeting, with addresses by several persons interested in the society's work; and full opportunity will be given for suggestions from those present and for discussion.

All members are urged to attend.

The Department of Labor, Washington, D.C., of which Hon. Carroll D. Wright is the chief, is preparing plans for the investigation of certain industrial phases of the temperance problem.

The investigation will probably cover such points as the customs of employers in regard to hiring laborers who use intoxicants, the relation of special occupations, long hours, night work, overwork, exposure to the weather, etc., to intemperance. This work is being planned in conference with the committee of fifty, which has already instituted inquiries regarding the relation of intemperance to pauperism, crime, and disease.

The department will gather facts also in regard to the quantity and value of liquors produced, the number of persons employed in the business, the consumption of liquors in the United States, etc.

The Unitarian Temperance Society calls attention again to its recent publication, "What converted Me," by Rev. Charles F. Dole. The address upon the Norwegian System in America, by Rev. D. N. Beach, expected before this, will soon be ready for distribution. A series of envelope leaflets is to be issued. The first, "For their Sake," will give a few words from William C. Gannett, C. R. Eliot, and C. F. Dole.

The attention of Post-office Mission workers is called to the fact that this society is glad to have its tracts used by them. They will be given freely for this purpose.

On December 17, 1895, a meeting was held in Washington, D.C., for the purpose of organizing a National Anti-saloon League. This was accomplished, a board of officers were elected, and a thousand dollars raised to begin the work. This is the outcome of several local Anti-saloon Leagues which, it is said, have done good work. There seems to be a centralizing of effort going on, which is a welcome sign; and the open public saloon is the object of attack. The motto of these leagues is, "The Saloon must go."

The following powerful words are taken from a sermon recently preached at the Church of the Disciples by Rev. Charles G. Ames: —

"It is reasonable to sit on the fence long enough to take fair observations. Then the true man will get down on the side where the weight of evidence and arguments requires. For myself, without blinking the grave difficulties both of principle and of practice, and without assailing the motives of others, I yet feel bound to give my voice for no-license.

"Whether in the majority or the minority, I want to serve on the supporters of the Liquor Interest a notice that theirs is a dis-

credited and dangerous business. I want to brand the traffic as injurious, and therefore immoral, so that young men may not think it just as honorable to live by selling rum as by selling food and clothing. I want to cause further investments in that line to look risky. I want to warn politicians not to trifle with the public conscience, and to give them a hint that it will not always pay to court the rum vote. I want to wash my hands and clear my soul of all responsibility for the immense misery inflicted on women and children by the *legalized* dramshops. And, because the Liquor Interest works against every good thing which I desire to work for,—because it works against the welfare of labor, the prosperity of honest trade, the happiness of families, against education, morality, and religion,—I cannot offer compromise to such an enemy, lest I should tear down with one hand what I ought to build up with both."

"Commend me to this blessed quartette (Doctor's Diet, Sleep, Exercise, and Dress Reform), who are to-day the Heaven-sent allies of the temperance movement. Perhaps, as we extend and deepen our researches, . . . we may perceive that our cause has from no other quarter so much to hope as from a careful study by the people of hygienic laws."—*Frances E. Willard.*

Miss Willard, president of the National Woman's Christian Temperance Union, has presented a most interesting address to her constituents,—a volume of one hundred and fourteen pages, which will reward careful reading. The Woman's Christian Temperance Union is in touch with many different methods of temperance reform, while true always to the principle of total abstinence and prohibition. Even the bicycle is commended by Miss Willard as "our new temperance reform." She sees also, in the labor agitation and organization of our day, new hope. She calls upon the Woman's Christian Temperance Union to do college settlement work. She commends most highly such heroic labors as have been undertaken by Dr. Parkhurst and Theodore Roosevelt.

Those who wish to know the breadth and depth, the enthusiastic and yet calm earnestness, of the Woman's Christian Temperance Union as a whole, will do well to read Miss Willard's address.

Upon its title-page appear these lines, revealing the spirit of the writer, and, let us hope, of the movement itself: —

"I say to thee, Do thou repeat
To the first man thou mayest meet
On lane, highway, or open street,
That he, and we, and all things move
Under a canopy of Love
As broad as the blue heavens above."

C. R. ELIOT.

## LITERARY NOTES.

**"God is Spirit, God is Love."** By Admiral Sir George Elliot, K.C.B. London: Philip Green.—Admiral Elliot, who has quite recently become a Unitarian, contributes some interesting papers under the above title. Under the heading "Why I became a Unitarian," he says: "Because I believe that Unitarianism, by appealing to the conscience as the guide to religious thought, marks the distinction between what is taught by the spirit and what is conceived by the brain in the search after truth. In fact, what God teaches man and what the natural man teaches himself are two separate agencies." "I believe in only one God, the Holy Spirit; and I regard Jesus Christ to have been as to his entire nature a man, born as other men, and therefore not infallible." The peculiarity as to Admiral Elliot's belief is in the fact that he holds a dualistic philosophy, by which God the Spirit is held to be entirely separate from the external creation. In fact, he seems to believe that God did not make the world nor create human beings, but that he is the Father only of spirit, having endowed man with conscience and soul, to help him overcome his material origin.

It is plain, however, that this theory is advanced by the author from the desire to free his thought of God from all taint of connection with evil in the world rather than from any real evidence to support it. We should say with the *Inquirer*, "Notwithstanding any difference of opinion, we heartily welcome Admiral Elliot to our ranks; for, as he says, we are tolerant, knowing that we see through a glass darkly."

**The Golden Rule in Business.** By Charles F. Dole. Meadville: Flood & Vincent.—The Chautauqua Society has begun the publication of a series of monographs on the new education in the church. The first was Prof. Moulton's "Bible as Literature," and this of Mr. Dole's is the second of the series. It is a vigorous attempt to apply the Golden Rule in so direct a way that it cannot be shirked in the transactions of the office, the warehouse, or the market. It is written in the conviction that, as we are alive in a divine universe, the divinest law is not too good to be applied to the commonest duties of daily life. The terse and clear language employed, and the admirable arrangement and plan of this little book, make it easily understood by all. It is a grand appeal to practical righteousness and pure Christianity, and ought to be read, studied, and obeyed by all who desire to be, in an earnest and vital way, disciples of the Christ.

**The Letters of Matthew Arnold.** Arranged by G W. E. Russell. New York: Macmillan & Co.—Great expectations often lead to a sense of resentment; and, when one has eagerly hoped for the revelation of an ideal greatness through the private unpublished words of one whom it has long been an inspiration to have admired for his published public utterances, hardly less than a feeling of bitter resentment can result from the discovery of a copious private correspondence altogether commonplace. And it must be admitted, that these letters of Matthew Arnold reveal a most appalling prolixity of twaddle.

Why, in the name of the genius with which the author of "Sohrab and Rustum," and "Geist's Grave," or "Progress" was really dowered, should a loving public be now asked to read whole chapters of such imaginative splendor as the following, which is only a fair sample of an unlimited quantity? "It is Nelly's birthday to-morrow, and you may imagine how full the darling child is of it. The baby is getting on nicely, and has a tooth through. Little Tom has not been quite the thing this last week."

It is admirable, no doubt, that a man of intellect should be amenable to domestic influence, and affectionately mindful of familiar trifles; but is it reasonable to preserve and print, and ask the public to pay for, such things, and at the same price it paid for the poems and essays?

Buried in this opaque purée of platitudes, we do, of course, find lines of higher thought, flashes of wit, bits of meditative philosophy, and that which possibly may appeal to humanity's ineradicable love of gossip, private criticisms and off-hand sketches of many famous people; but such bits might, if they have any value, surely have been rescued from the mass of hot boiling broth. It seems an indignity to Arnold, and an affront to literature, to be asked to wade through nearly a thousand pages of items like this: "We were back here at seven, in time for a half-past seven dinner. We go back to London to-morrow. My love to Fan."

This volume of letters cannot possibly add anything to Matthew Arnold's reputation. The best that can be said of it is that it does not reveal any more serious faults of character in the man than a very excusable pleasure in praise; and, for the most part, all the letters are kind in tone and reflect a happy and busy life.

**Constantinople.** By Edwin A. Grosvenor. Boston: Roberts Brothers, 2 vols. Every reader who is fortunate enough to possess himself of this fascinating book, which Roberts Brothers have brought out with almost Oriental magnificence, will heartily thank Prof. Grosvenor for the loving labor he has given to such advantage. Few cities bear in name alone a greater or more mysterious charm than Constantinople, yet few are so unknown. Probably among fifty people who have visited Rome and are familiar with Venice, not half a dozen have sailed up the Bosphorus or entered the divine Sancta Sophia. Even of those who have indeed set foot in Stamboul, few know anything of its inner life or have seen a tenth part of its still existing antiquities. A visit to the Golden Horn, to the Hippodrome, the Museum, the Treasury, and Sancta Sophia, and it is supposed, or insisted upon by worthless guides, that all has been seen. Prof. Grosvenor, as a resident for years at Robert College, as a devoted student of archæology, and as an intimate friend of Dr. Paspatis, has really discovered Constantinople for modern readers and travellers. His book will be the mentor and guide for all future students of this strange and wonderful city. Though for the last four hundred and fifty years held by the Ottomans, Constantinople during the Middle Ages was the first distinctively Christian city in the world, consecrated by Constantine to the service of Christ. It was here the great Ecumenical Councils wrought out the theology of the Christian Church. It was here Chrysostom and Gregory poured forth their inspired eloquence. It was here alone in the wreck of European civilization that those treasured volumes were saved from destruction at the hands of barbarians, to subsequently reappear and give birth to the Renaissance.

The literary method of Prof. Grosvenor is a happy medium between that of the too technical scholar and the over-enthusiastic writer of travel. We are informed and entertained together. The illustrations are admirable.

James Kay Applebee offers a most inviting program of lectures in literary, biographical, historical, and critical fields this season. If there are any of our church societies who have not given their young people the opportunity of hearing Mr. Applebee's "Evening with Charles Dickens," we advise them to get a date arranged at the earliest opportunity. It is an inimitable lesson in humor, tenderness, and pathos. We know of no reader to-day who has the faculty of appreciating and rendering the odd characters of Dickens with such living power as Mr. Applebee. All his lectures are exceedingly able and instructive. A list of subjects and all information can be obtained by addressing Rev. James K. Applebee, Allston, Boston.

# A SERMON TO CHILDREN.

WRITTEN FOR THE "UNITARIAN" BY REV. CHARLES T. BILLINGS, OF HINGHAM, MASS.

"He that layeth up treasure for himself, and is not rich toward God."—LUKE xii, 21.

What is it to be rich toward God?

Once a man interested in archery decided he would become a great bowman. So he collected all the different kinds of bows that were made, and soon found himself the owner of many and various kinds. His reputation grew so rapidly that men came from far to see his collection or get a glimpse of his choicest weapons. One day a very skilful archer, the most noted of his time, came to him with a strong, well-made, but very simple bow. He had used it on many occasions, and become very fond of it. When the collector saw it, he told the archer, with some scorn, that he himself had much finer ones, and invited the archer to see them. After the latter had admired the large and costly collection, he proposed a trial of skill, to see which was the better archer; but the other, knowing his friend's unerring aim, said, "I do not know how to *use* these things: my chief delight is in owning them." Now, which do you think was the richer,— he who possessed the bows or he who possessed the skill to use them?

Two scholars once competed for a prize. The one had means, so that he filled his library with well-chosen books. His rival was so poor he could hardly afford to buy the cheapest books. The poor man won the prize. Which was the richer,— he who had the books or he who had the power to use them?

Which would you rather be,— the boy who possesses the marbles or the boy who is the best player? the man who hoards his money, like the miser, or the man who generously and wisely spends it for others? Which do you care for most,— to own things or use them rightly? He who places skill above ownership is he who is richer toward God; and he is richest who knows how to use them, and has the power to use them, for the noblest ends.

A king had three sons. He gave each of them a sum of money, and told them at the end of five years to come to him, and the one who had made the most of his money should inherit the kingdom. At the end of five years the three met their father.

The oldest said: "Father, I have increased the money you gave me sevenfold. I am to-day one of the richest men in your kingdom."

The second son said: "I bring you not money, but wisdom. I have spent my five years among the most learned men, and they praise me as the best of their pupils."

The third son spoke with hesitation. "Alas! father," he said, "I bring you no money, and I fear I bring little wisdom; for, as I set out on my travels, I met a poor sick man, who begged me to help him. He told me of others who needed my care and sympathy; and I lived among them, and learned to care for them so much that, when I began to think of what I should do with my money, I found I had spent it all on them."

"The kingdom is thine," cried the delighted father. "He who cares so much for the poor and sick will know how to care for his subjects. You have made the best use of your money."

Was not the father right?

Read the parable in the Bible, and see; and remember that, whenever you stand up against the wrong, whenever you are faithful to the simple duties of your daily life, whenever you do a deed that lightens the burden of another, whenever you help your father or mother, or sister or brother, friend or school-mate, whenever you visit the poor and sick, to comfort them, you are using your gifts for the highest ends, and growing to be, what Jesus would teach you to be in this parable, rich toward God. To be rich toward him is to develop all the powers he has given you, and use them wisely for your fellows. Let *us* strive to be rich toward God.

# CHILDREN'S CORNER.

## MAJOR.

At a beautiful summer home at Beverly Farms two happy young brothers have as a favorite companion through the grounds, the woods, on the beach and in the water, a fine Newfoundland dog. Major and I had met occasionally, as I came and went to and from the house. At first we looked askance at each other, but soon came to have a mutual confidence; yet I, not having entirely outgrown my old-time childish dread of his kind, feeling still a sudden fear and trembling on a close approach, gladly dispensed with cordial attentions. So I was allowed to pass unquestioned, while Major on his side was not disposed to be obtrusive, but quietly regarded me at an agreeable distance, or, still more agreeably, suffered me to pass unnoticed.

This was the stage of our acquaintance when one evening, on leaving the house, I was first conscious that the summer twilight had grown to the darkness of night, and I must go through the woods to my lodgings. There was no one to accompany me to whom the walk back would not be just as unpleasant as to me to take alone. In my hesitation I turned to Major, whose black figure was lying near the door. "Major! Good fellow, Major!" Major heard the conciliatory flattery with dignified disregard, making no sign. He evidently thought it commonplace trifling and unworthy of response. Then I made a direct appeal to him. In the same tone of voice and manner in which I would have requested any one, I said to him: —

"Major, I must go home through the woods. It is very dark in them, and I am afraid! There may be a big, bad man there. Please go with me, Major."

Instantly, without a second's delay, he started, taking a nearer road than the one most frequently used, led the way, going with me to the wall, which I had only to cross, and the road, to reach my door. There I stopped, and told him it was unnecessary he should go farther, and formally thanked him for his kind service to me. He waited but briefly for me to pat his head and bid him "good-night," which I did with as sincere respect as I would feel for any other intelligent, good-hearted friend; and he immediately returned to his home, as I to mine.

We were the best of friends after this evidence of his quick mind and conscience, showing that the rule that we like those whom we have befriended holds good with dogs as well.—*Boston Advertiser.*

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## THE DUEL.

The gingham dog and the calico cat
Side by side on the table sat.
'Twas half past twelve, and what do you think?
Neither of them had slept a wink!
And the old Dutch clock and Chinese plate
Seemed to know, as sure as fate,
There was going to be an awful spat.

(I wasn't there: I simply state
What was told to me by the Chinese plate.)

The gingham dog went "Bow-wow wow!"
And the calico cat replied, "Me-ow!"
And the air was streaked for an hour or so
With fragments of gingham and calico,
While the old Dutch clock in the chimney-place
Up with its hands before its face,
For it always dreaded a family row!

(Now mind, I'm simply telling you
What the old Dutch clock declares is true.)

The Chinese plate looked very blue,
And wailed, "Oh, dear, what shall we do?"
But the gingham dog and the calico cat
Wallowed this way and tumbled that,
And utilized every tooth and claw
In the awfulest way you ever saw,
And, oh! how the gingham and calico flew!

(Don't think that I exaggerate:
I got my news from the Chinese plate.)

Next morning, where the two had sat,
They found no trace of dog or cat;
And some folks think unto this day
That burglars stole that pair away,
But the truth about that cat and pup
Is that they ate each other up,—
Now, what do you really think of that?

(The old Dutch clock, it told me so;
And that is how I came to know.)

—*Eugene Field.*

# NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

**Albany, N.Y.**—Our delegates returned from the National Conference very enthusiastic, and ready to carry forward the work here. Dr. Brundage was especially pleased with the action of the Conference on municipal reform. He had been prominent in the non-partisan movement in our city, and only the previous Sunday had preached a very able sermon on this theme. Because of the connection of our pastor with the movement, the whole church was interested; and on October 30 the "Sociological Section" of the Unity Club had a special discussion of the local situation. Mr. David A. Thompson represented the "Republican Party and Partisanship," Mr. Dodge the "Democracy," and Mr. Montignani the "Honest Election Party and Non-partisanship." There were several hundred men present, besides ladies. The discussion at times became very brisk. Most of the speakers were for non-partisanship. It was, altogether, the most interesting meeting this section had held. A temperance discussion, on the same plan, having representatives of various methods of reform to present them, will soon be arranged.

The members of the society have been very fortunate in the number of first-class sermons they have heard during the past few months. Dr. Brundage has spoken on "Louis Pasteur, the French Scientist," "Reformed Judaism," "The Scientific Spirit and the Scientific Method," and "The Incarnation." Rev. S. R. Calthrop and Dr. Brundage exchanged pulpits the Sunday following the meetings at Gouverneur, N.Y., at which they both spoke. Our society received a double treat, as Mr. Calthrop spoke on "The Modern Idea of God" at the Sunday-school in the morning, and at evening, in the church, on "The Growth of the Idea of God, especially among the Hebrews." Each was full of deep thought.

An entertaining social was enjoyed at the residence of the pastor on the evening of December 10. December 17 Rev. Mr. Slicer of Buffalo, on his return trip from Boston, remained over, and gave a most delightful and instructive talk on Emerson to the literary section of the Unity Club. This section is doing excellent work. The next evening we had an entertainment, consisting of music and reading given by Prof. Ferron's pupils in the Conservatory of Music and the ladies of the church. About this time we commenced using the new hymnals issued by the American Unitarian Association. The society is well pleased with them.

Christmas was celebrated on the Monday evening preceding. The audience probably enjoyed most the exhibition of their work by the kindergarten. Older members of the school gave recitations. Mrs. Andrew Colvin sang two solos. The tree which bore the presents had been beautifully decorated. At the conclusion of their distribution by the pastor, Mrs. Winship, in behalf of the society, presented him with an order for books to complete his sets of Huxley, Spencer, Darwin, and Haeckel. He was well pleased with the gift, which was a complete surprise.

We had to close the year with our pastor on the sick list; but he has recovered, and is at work again. Rev. E. M. Fairchild preached an able sermon on "The Church and the Child,"—a discussion of the Sunday-school.

On January 12 Dr. Brundage preached at Vassar College, returning in the afternoon. His subject for the evening service was "The Men for the New Era." After service a meeting of the society ordered the appointment of a committee to make arrangements to celebrate our anniversary, March 24. G. T. W.

**Bar Harbor, Me.**—The evening of December 19 the gentlemen of the Unitarian church gave a supper at Grand Army of the Republic Hall. The supper was succeeded by a voting contest for the first mayor of Bar Harbor, followed by different entertainments, ending in a grand march. Socially and financially, the evening was a success. And the "moral" effect (speaking in the language of modern military writers) must have been immense in bring-

ing in the reign of the "New Woman"; for not only did the women exchange places with the obsolescent "lords of creation," but the ladies, also, were the managers and "bosses" of the caucuses and the election. If this were a foretaste of the new time coming, it will, anyway, be a cheery time.

The last Sunday of the month Mr. Cochrane gives the last of the series of sermons on "Village Improvement." The congregations from the beginning have been good, slowly growing from Sunday to Sunday.

The Sunday-school, too, is growing in interest and numbers. Christmas Eve the members of the school and others gathered at the church, finding one of the most beautiful Christmas trees ever looked upon, and at its base a fine lot of presents. Among these good things were two chairs, beautiful and substantial, Christmas gifts from the members of the church to Mr. and Mrs. Cochrane.

**Battle Creek, Mich.**—We quote from *Our Word and Work*, published by the Independent Church, Battle Creek, the following: "One of the most perplexing problems in connection with the growth of a church is the administration of its social life. Let us all help to weld this society into a social organism. Let us touch hands and stand heart to heart. Let us forget all petty distinctions, and make our hospitality broad and inclusive. Church hospitality does not mean shaking hands with the minister. It means simply taking the social force that is generated by bringing people together and using it to quicken the church life, to deepen the sense of brotherhood, to make the church a place of cheer and joy and honest welcome to young and old, to the stranger within and the wayfarer without the gates."

**Belfast, Me.**—The preparations for the Christmas service in the Belfast church were entered into most heartily, and the service was one of the most interesting of the year. For nearly a week the ladies worked in the church parlor, twining evergreen ropes for trimming. These, with evergreen trees of varying size, were used to decorate the church; and the effect was one of great beauty. A stranger in the city, entering the open door on Saturday afternoon, pronounced it one of the prettiest sights he had ever witnessed. The heavy rain on Sunday did not dampen the ardor of all the good people of the church; and a good audience was assembled at the appointed hour, although in one of the churches the regular service was changed to a conference meeting. The music was especially fine, the regular choir being assisted by Mr. Percy Sanborn, violinist. The sermon on "The Mother of Jesus" was well received, and many asked that it be repeated next Sunday.

**Bernardston, Mass.**—On the last Sunday in December Rev. F. W. Holden closed his labors in the Unitarian society after three years of earnest and faithful labor. Soon after he came, he organized a young people's society, which took the name of the Young People's Fraternity. The meetings were held at the church parlors on Sunday evenings during nine months of each year, with much zeal and interest, the work carried on mostly by the young people. The society at the present time numbers over forty. The average attendance has been from thirty-five to fifty. This is one of the oldest churches in the Connecticut Valley Conference, and the number of attendants constantly growing less. Still, the church is kept supplied. During the past year the women belonging to the parish furnished new carpets and cushions for the church out of the funds of their Social Circle, which has been in existence fifty years. They also furnish funds toward the minister's salary every year. It is proposed that the circle celebrate the fiftieth anniversary next spring. The Sabbath-school numbers sixty-eight, with a fair attendance. A very pleasant occasion was observed at Christmas, when all four of the societies in town united in a celebration at the town hall, under the branches of two immense Christmas trees loaded with presents for all the school children in town and many others. All passed off pleasantly and harmoniously. The parish are now hearing candidates for settlement.

**Boston, Mass.**—The annual meeting of the Suffolk Unitarian Conference was held in the Second Church, Copley Square. Rev. Edward Everett Hale presided; and the other speakers were Rev. Samuel H. Winkley, Rev. Minot J. Savage, Mr. Edwin D. Mead, and Rev. R. Fisk. There was a large attendance of delegates.

After prayer and singing the secretary, Rev. Christopher Eliot, read his report. During the year the conference had done its work chiefly through the agency of the Benevolent Fraternity of Churches. One important action has been to save the church in Chelsea from financial disaster by a donation of $700 from the Benevolent Fraternity. The result was that the church had taken a new start. In closing, the report mentioned with regret the forthcoming departure of Rev. M. J. Savage to New York, adding: "To his people of the Church of the Unity we extend our heartfelt sympathy. We shall miss him from this conference more deeply than words can tell."

Dr. Hale said they had reason to be grateful for the success of the past. As that would be the last year in which he would preside over the conference, he wished to thank the delegates for the kindness always shown to him.

Rev. Samuel H. Winkley spoke on the topic "Fifty Years of Service in the Ministry at Large." He declared the purpose of his work to be the development of Christian character, interest in God, faith, and philanthropy. His experience was that for a man to succeed in the world he must try to do good to others.

Mr. Edwin D. Mead described "The Evolution of a North End Philanthropy." He gave an account of such North End institutions as the Hancock School, the Eliot School, and the parochial school, representing a school population of five thousand children. In neither of these schools were there more than ten native American children.

Rev. Minot J. Savage spoke on "Character, Citizenship, and Christianity." Beginning with Christianity, he described it as meaning truth, worship, love, and service to others, and said that, in any true view of the matter, character and good citizenship meant the same things. He went on to refer to the question of immigration, pointing to illiterate voting, and urging that the United States ought not to receive foreigners faster than it could digest them, that none should come who would not become Americans or would not make good material for American citizenship. The speaker finally urged the need of an improved school system.

A hearty vote of thanks, coupled with an expression of regret, was passed to Dr. Hale; and then the officers were elected for the coming year, as follows: president, Howard N. Brown; vice-presidents, Rev. Edward A. Horton and Mr. R. C. Humphreys; secretary, Rev. Christopher R. Eliot.

**Calcutta, India.**—We quote from the *Interpreter* the following: "Rev. J. T. Sunderland.—This gentleman, who is deputed by the British and Foreign Unitarian Association to visit India, has arrived in Bombay. He comes to inquire into the spread of liberal religious thought in this country, and ascertain what opening there is for the establishment of Unitarian missions. Mr. Sunderland will make such inquiry in connection with the leading men of the Brahmo-Somaj. He will visit ten principal towns of India, and pay special attention to the centres of Unitarian mission work in the Khasia Hills and Banda. Mr. Sunderland is a well-known Unitarian minister in America, and has a church at Ann Arbor, in the State of Michigan. He has taken a year's vacation from his congregation to travel in the East. He is to visit the Holy Land, Egypt, Greece, etc., and begins his tour by coming among us first. We may expect him in Calcutta in a few days. He is to report his experiences to the Unitarian assemblies at their Anniversary meetings in May. It is to be expected that all Brahmo-Somajes and leaders of religious thought will help him to prosecute his inquiries, and cultivate personal relations by coming in free and personal intercourse with him. May his visit add to the intimacy of spiritual relations between India and the Western world!"

**Cambridgeport, Mass.**—Rev. W. H. Johnson has presented his resignation, which will take effect some time in March.

**Chicago, Ill.**—Unity Church: Rev. George Batchelor, secretary of the American Unitarian Association, stopped over Sunday and preached for Mr. Bulkeley, meeting a goodly number of his former parishioners. He gave a strong denominational sermon. All of the features of church work are running smoothly. A study class, under the Women's Alliance, holds meetings every two weeks, which are interesting, though not largely attended. The subject for the year is "The Growth of Unitarianism," Mr. Mott's book having been of assistance in working out the course. As usual, there is considerable activity in the way of sewing for the poor. In general, the applications for aid are numerous, almost as much so as last year. Last Sunday evening a union meeting was held in the church, under the auspices of the Bureau of Charities, to interest the people in this section in a new plan of association and concentration in charities. This, if carried out, will involve registration of cases and personal visitation. Dr. P. W. Ayres, late of Cincinnati, is at the head of the new movement in the city.

**Colorado Springs, Col.**—Colorado Springs is rejoicing in its new pastor, Rev. W. A. Pratt. Already signs of increase are evident. The town, from a health resort, is becoming an active business centre, being closely connected with the Cripple Creek mining region. With the increase of population there will surely come a corresponding increase of our church under so energetic a leader as Mr. Pratt.

**Concord, N.H.**—Interesting Christmas services were held in this church on the Sunday before Christmas. The musical programme was fine; and the words of the pastor, Rev. Frank L. Phalen, conveyed many valuable Christmas thoughts. In the morning the subject was "The Star in the East," and in the evening "The Jesus of History: His Birth and its Meaning." On Sunday, January 5, Mr. Phalen's subject was "A Sealed Book," and on January 12 "An Evening Meal of Long Ago." The annual meeting of the Sunday-school was held on January 5, and officers were elected for the ensuing year. The treasurer's report showed all bills paid and a balance of over $70 in the treasury. Mr. Phalen is

giving a series of talks before the Channing Guild on "The Lamps of Life." The first, given on Sunday evening, January 12, was on "The Lamp of Obedience."

The annual meeting of the Parish Fund Society was held Thursday evening, January 9; and the following officers were elected for the ensuing year: president, H. B. Colby; vice-presidents, Mrs. J. G. Dimond, Mrs. Charles Hill; executive committee, Mrs. George F. Underhill, Mrs. George L. Stratton, Mrs. W. H. Alexander, A. P. Fitch, John J. Bartlett; secretary and treasurer, Miss M. E. Young.

**Dorchester, Mass.**—Christ Church. The Ladies' Aid Society is giving a course of attractive lectures as follows: February 14, Rev. W. H. Lyon, "Loyola"; February 21, Prof. Edward S. Morse, "Evolution" (chalk talk); February 28, Rev. George W. Kent, "In Shakespeare's Country" (stereopticon). Single admission, 35 cents. Lectures begin at eight o'clock.

At Christmas the Sunday-school was presented with a large photograph of Raphael's Sistine Madonna by the Girls' Lend a Hand Club; and Mrs. Goodridge, the president of the club, received a lovely picture from the girls.

Mr. Edwin T. Horne presented to the minister and his wife, in behalf of the teachers of the Sunday-school, two very beautiful framed photographs,—Litchfield Cathedral and the interior of Tewkesbury Abbey.

**East Weymouth, Mass.**—The little society at this place, founded by Dr. Moors some years ago, has passed through its "ups and downs," and finally, under the leadership of Rev. J. W. Day at Hingham, who has it in his charge, now takes its place as an established society, free from debt and hopeful for the future. The payment of the last of the church debt was made the occasion for a celebration, which took place the last week in December, in the new church and vestry. A goodly company gathered to congratulate and to be congratulated. The townspeople turned out; and the other ministers came, with their kind words and brotherly greetings.

**Fall River, Mass.**—The Unitarian church in Fall River is now embellished by two beautiful memorial windows, which recall the noble lives and precious services of its first two ministers, Rev. George Ware Briggs and Rev. Samuel Longfellow. The latter window was placed in the church shortly after Mr. Longfellow's death: it was given by two men connected with the society. The Briggs memorial window was placed last week. It is mainly the gift of three ladies, who were parishioners of Dr. Briggs in his first ministry, and who have always entertained the highest respect for him. At last Sunday's services Mr. Knapp, the present pastor, made a fitting allusion to the beautiful gift as a preface to his sermon.

The window consists of three Gothic openings of equal size, the background of which is the same in all, being a beautiful diaper form in opal glasses of rich and harmonious colors. The distinctive designs of the three openings are found in their middle and upper panels. A sheaf of ripened wheat in gold and opal, on a background of delicate blue, is the beautiful and appropriate emblem which occupies the central panel of the second opening; while the similar space on each side is embellished with a large cluster of Easter lilies. The upper panels show, in turn, a handsome bunch of passion flowers, the descending dove lighted by the yellow rays of a brilliant star and a cluster of delicate opal lilies. The base of each opening is the same, consisting of a pleasing geometric design composed of rich combinations of opal glasses and bright jewels. The window, as well as the Longfellow window, is from the studios of Messrs. Redding, Baird & Co. of Boston. It bears the following inscription: "In memory of George Ware Briggs, the first minister of this society, 'In my integrity of heart and innocency of hands.'"

**Green Harbor, Mass.**—A call has been extended to Rev. N. S. Hoagland, now laboring in Providence.

**Helena, Mont.**—Helena is rejoicing over Mr. Crooker's decision to stay with the church which is his very own, communicated to it January 12. It speaks volumes for the strong tie between pastor and people that Mr. Crooker has resolutely turned his back upon all Eastern attractions to remain with this church of his creation. Both Helena and Montana share in the satisfaction of the church at Mr. Crooker's decision.

**Hyde Park, Mass.**—The first Sunday in the new year the Unitarian society held their first vesper service at five o'clock P.M. Special music had been prepared. The attendance was large. The ladies of the Unitarian society have arranged for a series of sociables to be given this season. A supper will be served at each, and an entertainment provided, under the direction of the Unity Club, January 8 being the date of the first. The Unity Club met January 14. The subject for the evening was "The Monroe Doctrine." A very successful fair was held under the auspices of the Ladies' Social and Benevolent Society last month. Fannie A. Norton, Secretary.

**London, Eng.**—The English Unitarian Year Book for 1896 gives the following as the principal events of the past year among the Unitarians of London:—

"London.—Rev. Dr. James Martineau attained his ninetieth birthday on April 21, 1895, when various addresses were presented to him on the occasion, and it was arranged that a marble statue of the venerable doctor should be placed in Manchester College, Oxford, in commemoration of the event.

"Forward Movement.—On five consecutive Sundays, beginning on Feb. 10, 1895, special Sunday evening lectures were given in the London chapels simultaneously by the respective London ministers on the following subjects: 'The Old and the New Thought of the Bible,' 'The Old and the New Faith in God,' 'The Christ of the Gospels brought back,' 'Practical Christianity the Salvation of Society,' 'Heaven and Hell: Here and Hereafter.' A special fund was raised for this purpose, Mr. G. L. Bristow of London acting as treasurer. 'Forward Movement Lectures' were also given at Carlisle, Cirencester, Guildford, Hastings, Kirkcaldy, Mountpottinger, Portsmouth, Reading, Ringwood, Rotherham, and at other country places.

"Welsh Unitarian Movement.—A few friends interested in the progress of liberal Christianity among Welsh people resident in London commenced classes and meetings in July, 1895.

"Islington.—A stained-glass window was presented to Unity Church, Islington, by Mr. J. T. Mackey of Duncan Terrace in 1895, as a memento of his wife's attachment to the church. The subject portrayed is 'Eunice,' with the following inscription, 'Sarah Jane Mackey. Born 1838. Died 1895.'

"Limehouse.—The new 'Durning Hall' erected by Miss J. Durning Smith, in connection with her mission carried on for several years by Mr. John Toye in Limehouse, was opened on March 8, 1895. Mr. Edwin Lawrence presided. Miss J. Durning Smith, Rev. R. Spears, Rev. Dr. Brooke Herford, Messrs. J. T. Preston, W. Blake Odgers, Q.C., David Martineau, J.P., Hugh Stannus, Rev. W. Copeland Bowie, and Rev. F. K. Freeston also spoke. Mr. Arnold S. Tayler, A.R.I.B.A., was the architect.

"Mrs. Edwin Lawrence opened in January, 1895, the new Sunday-school and class-rooms which have been built through the liberality of her sister, Miss J. Durning Smith."

**Madison, Wis.**—The annual meeting of the Unitarian church was delightful and encouraging. The supper together was followed by toasts, responded to in brief speeches, after which came the reports from the treasurer and the various church activities. These showed the church affairs to be in an exceedingly healthy state. According to the custom of the society, the annual election of the pastor then took place; and Rev. W. D. Simonds was most heartily and unanimously re-elected. The audiences at the Sunday evening lectures have outgrown the church building, and will be held this winter in the Fuller Opera House, one of the finest auditoriums in the State.

**Milford, N.H.**—A correspondent writes: "The pastor of this church, Rev. A. J. Rich, preached his fifth anniversary sermon last Sunday. The fifth annual course of lyceum lectures held in the town hall and church has been a success, being the only course held in town. The third course of free Sunday evening lectures on 'Great Subjects,' to which some of the best scholars in New England colleges and churches contribute their wisdom, are patronized by the thinking people of the community, irrespective of church relations. This year several of these lectures are being given by laymen, the leading statesmen and educators of the State, the last one given being on 'Good Citizenship,' by Hon. F. G. Clarke, late Speaker of the House, the next one to speak being the State superintendent of schools, Hon. Fred Gowing, his subject, 'What the People should expect of the Schools, and What the Schools should expect of the People.' The church cheerily faces the new year with funds in the treasury."

**New Orleans, La.**—A free art school has been established at the Church of the Messiah for the benefit of all those who choose to avail themselves of it. It is held in a small basement room of the church, the members of the congregation having undertaken to defray the necessary incidental expenses, and the able instructors giving their services two evenings of the week. Although the school has been in operation but one week, already the applications for admission far exceed the scanty room at the command of the management. The work that is being done is, of course, elementary; but it is thorough, and the pupils were all seriously in earnest. Rev. Mr. Pierce has also arranged for a free class of mathematics, which Prof. Brown of Tulane has kindly undertaken to instruct.

**Northboro, Mass.**—The ordination and installation of Josiah Coleman Kent as pastor of the First Congregational Church took place January 1. The sermon was by Rev. Joseph Henry Allen of Cambridge, and the ordaining prayer by Rev. G. M. Bartol of Lancaster. Rev. G. F. Pratt gave the charge to the minister, Rev. Benjamin H. Bailey addressed the people, Rev. W. F. Greenman gave the right hand of fellowship, and the new pastor was welcomed to the town by Rev. C. L. Chute, pastor of the orthodox church in Northboro. Original hymns by Rev. F. L. Hosmer and Thomas W. Silloway formed a part of the service.

**Palo Alto, Cal.**—A correspondent writes: "There has recently been organized the Unity Society of Palo Alto, of which Prof. Hoskins of Stanford University is president. Meetings have been directed by Mrs. Wilkes for some time past, and it is sincerely hoped by all the members that she may remain here. A building lot will soon be owned by the society, and on it a suitable chapel will be erected. The society will surely prosper, and be a help and benefit, not only to its members, but also to all that come under its influence."

**Philadelphia, Pa.**—In honor of the seventy-first anniversary of the installation of Rev. W. H. Furness, D.D., as minister of the First Church, and of the twentieth anniversary of his successor, Rev. Joseph May, LL.D., a large company of their friends assembled in the parlors of the church, which had been beautifully decorated for the occasion, on Monday evening, January 13. Dr. Furness, having apparently recovered from a severe cold contracted while officiating at a funeral, looked remarkably well and happy, as he received the congratulations of those present, among whom was Rev. Robert Collyer of New York. On the Thursday evening following Rev. John W. Chadwick of Brooklyn addressed the Unitarian Club, his subject being "Octavius B. Frothingham." At the conclusion of his very eloquent address President Miller expressed the appreciation of the club, and introduced Rev. Dr. Miel, minister of the French Protestant church of this city, who spoke of his very pleasant relations with Mr. Frothingham, whose hospitality Dr. Miel's congregation in New York had enjoyed for a year, meeting in the evening in the hall which Mr. Frothingham's society occupied in the morning. Mr. W. M. Salter, lecturer of the Ethical Culture Society, expressed his pleasure at being present, and said that he had met Mr. Frothingham only once, and had then been much impressed with his apparently strange indifference to the thought of a future state of existence. At the next meeting of the club Hon. Carroll D. Wright will treat of "The Real Labor Question."

**Pittsfield, Mass.**—At the quarterly meeting of the Parish Committee of Unity Church, Pittsfield, held on Tuesday evening, January 7, the following resolutions were passed:—

"*Resolved*, That the committee of Unity Church desire to express their profound sorrow at the loss sustained by the church and liberal Christianity in the death of our late pastor, Rev. C. W. Park, the earnest and devoted servant of the truth.

"That, while his ministry among us was but of short duration, we would long cherish the memory of his religious sincerity, honesty, and faithfulness to his inmost convictions, the broad Christian spirit ever manifested in his life and teachings, and the eloquence and zeal with which (as long as his strength remained) he proclaimed the great verities of the Christian faith,—the Fatherhood of God and the brotherhood of men.

"We desire, therefore, to record our deep sorrow at the loss sustained in the death of our late friend and pastor, and our sympathy with his widow and family in their bereavement. Signed for the committee, C. W. Sloper, G. W. Gardner, R. E. Birks."

**Salem, Mass.**—The union services of the Unitarian churches for Sunday evenings in January were held in the First Church. Rev. W. B. Geoghegan of Beverly assisted Rev. G. C. Cressey at one of these services, the subject being "Liberal Orthodoxy: Is it Equal to the Demands of the Present and Future?" A large audience was present.

—There is much activity in the Unity Club and the guild of the East Church.

—A large audience gathered at the North Church Sunday afternoon, January 12, to hear Rev. E. E. Hale, D.D., preach the memorial sermon to Rev. E. B. Willson. A beautiful marble tablet was placed upon the wall of the audience-room of the church in memory of Mr. Willson.

—The Barton Square Alliance held a meeting on Friday, January 17, to which it invited the Alliances of Salem and vicinity to hear Miss Sarah L. Arnold of Boston speak on "The Habits of the Home." A social time followed, and afternoon tea was served.

**Salt Lake City, Utah.**—The services at Unity Hall December 22 were commemorative of the landing of the Pilgrim Fathers at Plymouth Rock on Dec. 22, 1620. The musical programme consisted of appropriate patriotic hymns, rendered by the choir and congregation; and the stirring solo, "The Breaking Waves dashed high," was given with fine effect by Mr. George Lawrence. Mr. Hudson read, also, the poem of N. Albert Sherman on "The Landing of the Pilgrims," which was published in the *Tribune* during the late meeting of the Eisteddfod, at which Mr. Sherman's poem received the prize for poetic excellence. The theme of Mr. Hudson's discourse was "Our Inheritance from the Puritans and Pilgrims." He referred briefly to the historical facts, and said that it was especially fitting that the congregation assembled in Unity Hall should commemorate the landing of the Pilgrim Fathers, who had established the foundations of religious liberty in this country. At the conclusion of the service it was announced that on the first Sunday in January the congregation would meet in the new hall, first floor of the

Denhalter Building, 28–30 West Third South. Meantime the hall will be entirely refitted for the purpose.

Since Mr. Hudson's advent, the church has experienced a real revival. The increase of the congregation has compelled the securing of a larger place of worship. A new hall was secured on Third Street South, which was first occupied January 5. The congregation was two hundred and seventy-five. Fifteen new names were added to the membership roll. The Sunday-school has over one hundred scholars. At a dedicatory supper three hundred guests filled the tables, among them many of the most prominent citizens. The Salt Lake *Tribune*, in a lengthy report, speaks in terms of high praise both of the church and its pastor. The president of the society writes, "We have taken a big step forward, and everything points to a prosperous year."

**San Diego, Cal.**—Rev. Solon Lauer has accepted a unanimous call from the Unitarian society of San Diego, Cal., and enters upon his new field of labors with the new year.

**Scandinavian Work.**—The Scandinavian work has received new impetus since the arrival of Rev. Herman Haugerud at Minneapolis. He has taken hold of the work with great energy, and is rapidly uniting the somewhat divided elements. The departure of Rev. Axel Lundeborg left the Swedish Unitarians of Minneapolis without a leader; and they have wisely concluded to disband their organization, and to unite with Mr. Haugerud's church. In the Red River Valley there is much interest in Unitarian ideas among the liberal-minded Norwegians. Rev. Mr. Erickson reports large and enthusiastic congregations at Crookston, Minn., and Petersburg, No. Dak., during the holiday season, and great attention in numerous other towns in which he gives week-night addresses. From Winnipeg comes report of quiet, steady progress among the Icelanders. Rev. Mr. Skaptason has organized an English Sunday-school for the children of his congregation. They need very much a Sunday-school library. Who will aid them in securing it? Mr. Skaptason spent January in making one of his tri-yearly pastoral visits to the northern settlements, preaching, baptizing, confirming, and marrying after the old country rural fashion.

**Springfield, Mass.**—The Springfield Branch of the Women's National Alliance held its opening meeting for the year 1896 in the chapel of the Church of the Unity on January 15. Annual reports were listened to with interest, after which the speaker of the afternoon, Mrs. Glendower Evans, was introduced. Her subject was the proposed establishment of a children's bureau to take the friendless children, who are the wards of the State, out of the hands of the State Board of Lunacy and Charity. A bill to this effect, which Mrs. Evans helped to prepare, was presented to the last legislature. Petitions are now being circulated; and another hearing will be given by the legislature, probably in the latter part of February. Mrs. Evans made it very clear that the work of caring for about two thousand State children, scattered as they are in homes all over the State, needs more supervision than can be given by the Board of Lunacy and Charity. Hence the demand for a separate children's bureau. After the address an informal tea was given, Mrs. Enos Smith and Mrs. Abram Whitcomb presiding.

The meetings of the Women's Alliance will be held the third Wednesday in each month, from January to May inclusive, at 3 P.M., the programme being as follows: February 19, "Charity Organization Societies," Mrs. Charles Lowell of New York; March 18, "Literary Instincts in Children," Miss E. M. Reed, principal Tapley School, Springfield; April 15, "Denominational Work and Opportunities," Mrs. Theodore Brown of Worcester; May 20, business meeting.

**Streator, Ill.**—The Church of Good Will has just distinguished itself by bringing to a successful issue a great fair. In its conception and conduct this enterprise was wholly unique. It was taken out of the realm of charity, and put squarely on a business basis. Manufacturers and jobbers were requested to send as much of their products and goods as in their judgment would pay for one week's advertising in a daily paper, a week's display in a large hall, and our personal efforts to bring their goods to the attention of the people. Buyers were induced to come and get full value, and more, for every cent they expended. The result was such a display of the very best materials in nearly every line of human needs as is seldom seen outside of our great stores and expositions. And these materials were sold in legitimate business ways. There were no chances, no raffles, no importunities.

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